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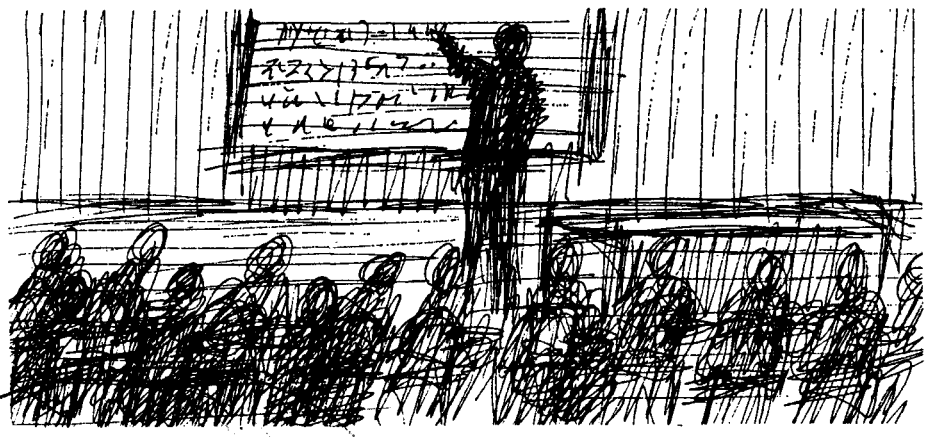

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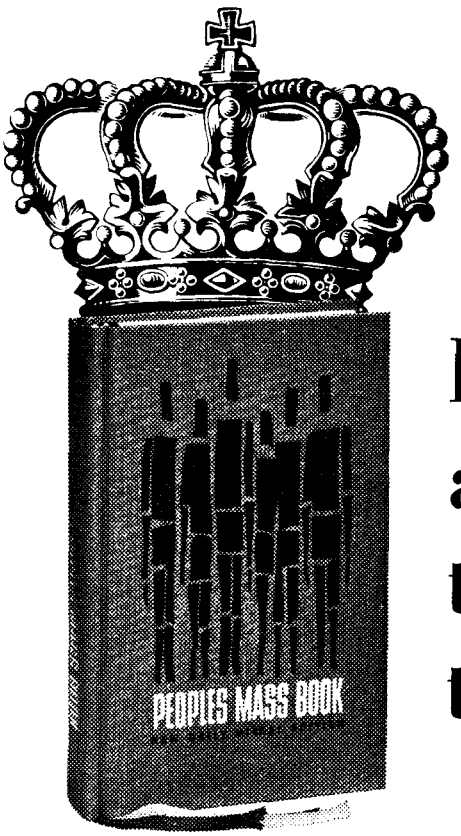

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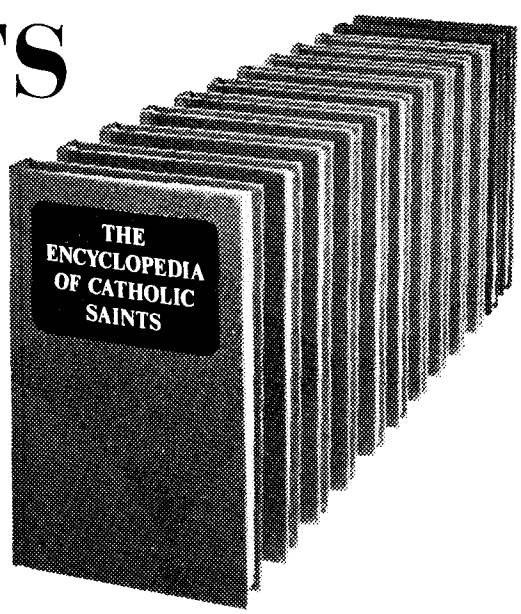

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NEWS AND VIEWS

Newsweek recently ran an "on-the-one-hand-on-the-other-hand" article about Cardinal Spellman. On-the-other-hand included this quote from Rabbi Balfour Brickner of the Union of American Hebrew Congregations: "Genuinely ecumenical Catholics have had to go around the cardinal, not through him. I know of no instance where he has made an effort to reach out to those organizations that really represent the Jews of New York."

In response, the monsignor who edits the *Catholic Star Herald*, one of the New Jersey diocesan papers, wrote a testy column pointing out that Cardinal Spellman had addressed the American Jewish Committee in 1964 and had deplored anti-Semitism in Hungary in 1944, and that the *Newsweek* religion editor was a biased Communist-type journalist for not saying so. "He (the *Newsweek* editor) managed thereby to editorialize on the news in the most atrocious possible way," explained the monsignor. "That is, by not telling the whole truth. Off hand, the best-known practitioners of that technique are the editors of *Pravda* and *Izvestia*. By Soviet standards, then [he] is an excellent editor who will no doubt contribute many more invaluable biases to *Newsweek*."

We are sending the clip on to *America* magazine's press column for the next high-minded discussion of overwrought critics in the Church.

•

Senator Abraham Ribicoff, speaking at a meeting in Cleveland, has urged the clergy of America to move back into the inner city and grapple with the ills of the ghetto. The clergy, he said, could be the key to solving many urban problems. He suggested that some church funds be poured into non-profit corporations to help renovate inner-city housing and to provide new dwellings for low-income groups.

•

A headline in the *Georgia Bulletin* that got to the heart of the recent Atlanta riot:

PRIEST SAYS RIOT
CAUSED BY UNREST

•

Personal Problems Dept.: "There is nothing which so separates a human being from God as persistent sexual indulgence in any shape or form: this is a logical, natural consequence, apart from the supernatural aspects . . . I don't remember seeing any letters to the *Times* or other papers about the extraordinary state of affairs we have now reached in women's dress, whereby no woman can now sit down with dignity or self-respect."

—Terence O'Brien in the (English) Catholic Teachers' Journal.

•

Time's Washington Bureau puts out a regular confidential memo for the information of the magazine's editors. It contains background stories and rumors that cannot be used in *Time* without further checking. One recent item reported that President Johnson is talking more and more about not running for re-election in 1968, and that the prospect is gaining currency in Washington, even among some members of the official White House family.

•

Curial and other conservative Italian ecclestiastics are continuing their efforts to undermine Pope Paul's *motu proprio* on the retirement of elderly bishops. (The Pope asked that bishops resign on or before their 75th birthday to make way for younger men.) Cardinal Ruffini, who will soon be 78, went out of his way to inform the press that the Pope hadn't meant *him*, and even made the unlikely claim that the Pope had specifically requested him to stay on. Now Archbishop Pericle Felici, another arch-conservative, has called a press conference to announce that the words "each case" (in the passage which says that the competent authorities will consider each case of a proposed resignation) are significant words that the press must focus on. Having managed to imply that the Pope desperately wants him to stay on, Archbishop Felici said that at any rate the *motu proprio* pertains only to heads of dioceses and equivalent jurisdictions, not to curial cardinals.

•

"Instead of fighting Catholicism the (Italian) Communists have always tried to achieve a symbiosis with it. For Catholicism, not so much in its content as in its temper, is a creed of salvation and, as such, is closer to the Leninist eschatology than is Social Democracy, which is rationalist and this-worldly. Practicing and faithful Catholics are to be found even among leading Communists. I was told of the case of a Communist mayor, whom his comrades accused of injuring the party because he did not have his new-born son baptized. When the Communists in the Italian parliament voted after the war to renew the Lateran Pacts and thus make unconstitutional a progressive institution like divorce, they did not do it from religious conviction but for purely tactical reasons—because the Italian woman regularly goes to Mass and is grateful to the Church for tying her flighty mate to her for life."

—Peter Schmid in *Dissent*

•

A boxed pair of quotes from *I. F. Stone's Weekly* (Sept. 19):

"Any thoroughgoing Senate inquiry into the Thailand situation must ask how so clever and sweeping a resolution as the Tonkin Bay resolution came to be trotted out so swiftly . . . It would be interesting to know whether the resolution had actually been drafted *before* the events in Tonkin Bay."

—*I. F. Stone's Weekly*, Sept. 12

"Usually, his (Johnson's) timing is precisely his own—as when he presented his Vietnam resolution to Congress the day after the Gulf of Tonkin crisis. He had been carrying it around in his pocket for weeks waiting for the moment."

—Tom Wicker, Washington Bureau chief of the New York *Times*, in an *Esquire* article of November, 1965.

JOHN LEO

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CORRESPONDENCE

"Religious Slum-Dwellers"

Notre Dame, Ind.

To the Editors: There are no doubt many of us who breathed a collective sigh of, if not relief, then at least refreshment, on reading Daniel Callahan's "Religious Slum-Dwellers" (August 19). As we witness the backlash against the death-of-God theologians, it is difficult not to wonder why *we* are not turned on by an "experience of being," why we seem stuck so far this side of the "transcendental." One does not know whether to blame his social science training, the theater of the absurd, the New Left, or just plain hardness of heart.

Whatever our hang-up, we have become aware that the Hamiltons and Coxes make rather more sense than most in the theology game—as Timothy Leary might put it—and we have been grateful to them. Counter-attacks by admired Christians have been unsettling.

In line with Mr. Callahan's reference to Fred Whipple and others who describe the extended possibilities of human contact, I should like to report an experience which is perhaps illustrative. In early June, watching the coverage of the Surveyor's moon landing, we went with the camera into the Houston control center, and saw for the few minutes immediately following the touch-down one of the most "religious" expressions of spontaneous and unself-conscious love one could find. These men had worked together for this goal, had suffered countless frustrations and doubts, and then had seen them redeemed a hundred-fold in that moment of victory. There were no individual stars: each had done his job to perfection, and they loved each other for it. The significant thing about all this, to me, is that we were able to somehow share this communication, if only momentarily, through the TV extension of, not the visual, but the *tactual* sense (McLuhan). The "cool" media we are so caught up in may well help create the new mental world which sees the Gospel from a different perspective.

(*Continued on page 37*)

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SHACKLING THE SISTERS

A good deal of the restiveness in the Church today grows from the fear that the victories at Vatican II will yet prove illusory—that what has been won, on paper, may not be won in practice. Part of the problem seems to be that the bishops who underwent a transforming experience in Rome have returned to chancery staffs determined to function much as before. The "spirit of the Council" often proves no match for the bureaucratic routine of chancery officials who minded the store while the bishop went to Rome.

Another part of the problem is that many bishops inexplicably show little practical connection between the ideas they endorsed in Rome and the decisions they must make at home. Many reforms seem admirable in the abstract, but less so when someone tries to implement them nearer home.

The restrictions placed by Archbishop Alter of Cincinnati on the Glenmary Sisters are a distressing case in point. The Council Decree on the Appropriate Renewal of the Religious Life, though muted by compromise, says clearly enough that renewal involves "an adjustment of the community to the changed conditions of the times." Religious communities, says the document, "should resort to suitable techniques, including modern ones, and abandon whatever activities are today less in keeping with the spirit of the community and its authentic character."

Yet the Glenmary Sisters have been humiliated and placed under severe, even childish, restrictions, for precisely this kind of attempt at updating. The Sisters have drawn attention in the public press for precisely those virtues that the Council document seem to be speaking about: for taking the scope of modern needs more seriously than stereotyped notions of the gentility and super-cautious passivity that are not very relevant, but not very likely to raise the eyebrows of ecclesiastical overseers. The Glenmary Sisters have followed rural Appalachian families north to Chicago and Detroit. They have conceived programs to help white Southerners prepare for the urban experience before leaving home. In doing so, they have adopted a style which is controversial only by the yardstick of conventional convent behavior: mobility (taking an apartment on Chicago's North Side in order to be near the

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new arrivals from the South whom they have chosen to serve), naturalness (meeting with laity in the evening, occasionally using secular dress, inviting laymen to visit the convent).

The Archbishop's restrictions, on the other hand, seem to come from some other age. All Sisters must be in the convent, and in bed, by 10 P.M.; they may not attend night school or listen, at mealtimes, to reading from books that have not been cleared by the chancery; lay people may not be invited to dine at the convent and must be approached (strange creatures that they are) with "a proper religious spirit and reserve"; Sisters may no longer attend courses at *Lumen Vitae*, a progressive and highly regarded catechetical center near Brussels. The restrictions, in short, reflect a paternalistic and child-like concept of the Sisterhood. For undermining attempts at updating women's religious orders, they can hardly be improved upon. The message of the restrictions is clear enough: the Sisters are, in effect, wards of the bishop, and can't be trusted to work out their own relationships with the laity. They should be in the convent early to stay out of trouble. They must not be exposed to reformist ideas that might send their minds aflutter.

Archbishop Alter, it must be said, is anything but a black reactionary. But this merely makes the situation worse. There has not been the slightest breath of scandal about the Glenmary Sisters, even in the worst rumors about them. How is it, then, that an ecclesiastic of Archbishop Alter's stature can fall back on the oldest of repressive responses? We simply don't know. All the information is not yet out, and the chancery has been unwilling to discuss the matter openly. It appears as though the Archbishop was drawn into a factional quarrel and responded to controversy in the old pre-Council fashion by curtailing every liberty in sight. This is hardly an answer. It can only lead to demoralization of the very forces renewing the convents, and to a decline in vocations. Archbishop Alter forbade the Glenmary Sisters to take any more postulants for two years, a dismal act that ought, at least, to have been explained and defended in public. But chances are that the vocation rate will not be the same even after the two years are up. It will suffer, as all Americans nuns will, from the damage the Archbishop has done.

ON AUTO SAFETY, ETC.

The Great Auto Safety Campaign has ended, and the results are, on balance, happy. Federal standards will be established for cars and tires. Some millions of federal money will go into state programs for road safety. But the episode has not been without its philosophers, who break down, as is the philosophical wont, into optimists and pessimists.

Optimist: There's life in the American Dream yet! A lone individual, determined and knowledgeable, can still set all those giant gears in motion.

Pessimist: Well, maybe. But it certainly helps if he is personally brilliant, an Ivy League graduate, a former government official, and the sympathetic victim of a clumsy smear attack that finally put his charges on the front pages. Kefauver investigated the auto industry years ago, and how far did that go? Great American Dream . . . or Great American Fluke?

Optimist: But you forget the end result: we will have safer cars.

Pessimist: Safety legislation one week, higher auto prices the next! Thomas Mann, more widely known for his friendship with the President than for his skill in things automotive, is hired to run the Automobile Manufacturers Association! And the cash for safety programs and the federal safety-enforcing bureaucracy will come from taxes, not from Detroit profits.

Optimist: But you forget: we will have safer cars.

To this profound discussion, we would add another point: was it moral for all those auto-workers to be working day-after-day turning out less-than-safe cars? The question itself seems to merit a disbelieving response —what kind of irrelevant, obscurantist nit-picking is this?

And this response is precisely what is so intriguing. Had we posed the question whether it was right or wrong for a man on the assembly line to do sloppy work with the result that his product was a danger to life and limb, the reply would be immediate and unanimous. Why should the question suddenly become irrelevant because the sloppiness is designed-in rather than put there by an individual worker?

The point is not to send theologians scurrying to check out categories of formal versus material cooperation. Nor, above all, is it to score the auto workers; the UAW and Walter Reuther are outstanding in their ethical concern; Reuther almost alone has vocally defended the rights of the consumers as well as those of his members. Instead, the point is the moral shortcomings of our capitalist economy.

The auto worker ought to feel responsible for the quality of his product. Not only should he want it to be safe; he should be interested in the effects it is having on almost every aspect of American life, from the shape of our cities to the composition of our air. That almost no one, in fact, is surprised that the auto worker is *not* concerned with these matters only demonstrates how thoroughly we accept the assumptions of capitalism. It is a measure of that phenomenon Marx labelled "alienation."

Organized labor has accepted these assumptions almost as completely as business itself. Its only task is to secure a fair share of the returns for the workingman and to humanize his working conditions. These goals are worthy ones, and at the moment difficult enough to accomplish; but what a long line of radical and moral thinkers have pointed out is true: they will not suffice. To

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argue that the building trades unions do not have a special responsibility toward seeing that housing needs among the poor are met, that electronics workers need not worry about the military uses of some of their products, that auto workers have no special concern with the safety of cars—to argue these propositions is to admit a bit of Eichmannism throughout the organization of society. Theories of "counter-vailing power"—the good society will more or less emerge from the clashes of various groups all looking out only for their limited self-interest—may well explain the moderately efficient operation of current American capitalism; but from the point of view of moral responsibility, they remain less than satisfactory. Beset as labor is with current difficulties, it should face this problem of moral responsibility, even if doing so means making claims in areas which in the past have been politely ceded as "the rights of management."

Optimist: But you forget: we will have safer cars.

We will have safer cars. Good. But for a moment, our mind wandered and we began to wonder how we might have better men. Sorry.

ON ACCEPTING ADS

On page 24 of this issue there is an advertisement for a book entitled *Living With Sex: The Student's Dilemma,* written by Professor Richard F. Hettlinger of Kenyon College and published by the Seabury Press. What the advertisement does not make clear, though many readers would undoubtedly guess, is that Professor Hettlinger is a Protestant and the Seabury Press is a Protestant publishing house. That is hardly news, however, for *Commonweal* regularly prints advertisements for books by Protestants published by Protestant publishers. An important part of the ecumenical movement is the mutual interest Protestants and Catholics have in each other's theology. Indeed, the ecumenical movement would be a sham if Protestants and Catholics learned of each other's thought only at second-hand.

It is thus becoming standard practice for Catholic publishers to advertise Catholic books in Protestant journals. Moreover, an increasingly common part of this practice is to cease calling attention to the fact that a book has been written by a Protestant or Catholic. This is by no means a reflection of theological indifferentism, only a reflection of the rapid advance of ecumenical relations.

Nonetheless, problems appear from time to time. The advertising of Professor Hettlinger's book is a good case in point. On the whole, *Living With Sex* is a balanced and sensible book, sharp in its condemnation of such cultural phenomena as "the Playboy Philosophy" and the shaping of moral attitudes on sex from Kinsey-like statistics concerning what people do. Its basic orientation is Christian personalism and its main call is for a responsible, human and thereby Christian approach to the moral problems which face students. As such, it will undoubtedly prove useful for counsellors, teachers and students.

At the same time, however, a Catholic reader will immediately be struck by a number of moral judgments and recommendations which are difficult, and in some cases impossible perhaps, to reconcile with Catholic teaching. Professor Hettlinger, for instance, is little impressed by the various traditional arguments against masturbation. Nor is he prone to rule out pre-marital petting in some circumstances; it may create fewer problems than pre-marital intercourse (which he is not flatly willing to rule out in all circumstances either). In short, for a Catholic—especially for a student—the book would pose some serious challenges and threats.

It also poses some challenges for us as "a journal of opinion edited by Catholic laymen." On the most superficial level, it poses the threat that some readers will assume that to advertise a book is necessarily to endorse its contents. This is of course not the case, either with this book or, for that matter, any particular book advertised in our pages. Practically speaking, it would be impossible for us to read and judge every book proposed for advertisement in our pages—the number runs well into the hundreds each year. In any case, even were this possible, it would surely be egregious for us to accept only that advertising which matched perfectly our editorial positions and our religious convictions and opinions. At the same time, of course, some limits are necessary: we would not allow publication of advertisements which promoted anti-Semitic, anti-Negro, anti-Protestant and virulently anti-Catholic literature. There are few publications which would. Somewhere in between these extreme cases, though, are countless borderline cases.

On a more serious and complicated level are books written by reputable and responsible authors and published by reputable and responsible publishers. What does one do if the arguments advanced are neither irrational nor wholly novel arguments, but simply represent a different stream of theological thought, part of which is in sharp conflict with generally accepted Catholic principles? To refuse advertising space for such books would make it difficult to talk meaningfully of dialogue.

From another perspective, however, it seems reasonable to suppose that some people could be harmed by some kinds of books. But does one, then, play the role of censor, deciding, in a paternalistic way, that the pages of the magazine should be closed to their advertisement? And if so, then in what areas? Would a book which put forth a reasoned argument in favor of pre-emptory nuclear strikes against Red Chinese cities be acceptable, but a book which argued for a permissive sexual ethics not be? Our policy has been to accept all responsible advertising unless there appear to be clear and obvious moral reasons for not doing so. But what is "responsible advertising" in an ecumenical age? We invite comments from our readers.

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NATIONAL AFFAIRS

THE OUTSIDER'S REPORT

Since the political campaign is now well underway, it is important that we bring you an up-to-the-minute edition of our Special Political Almanac based on information already published, reports from special correspondents around the country and other needy writers, random samples, calculated samples, and straight from the paddock assessments by Richard M. Nixon.

New York, September 30: "The big issue is inflation. Housewives are beefing about bacon prices," said one key Republican analyst. "Deer sausage may be all right for LBJ, but Americans are bacon eaters at breakfast. When it goes up in price, you've got an issue that hits people where they live."

"I agree," said Richard Nixon, stopping over for twenty minutes in his Manhattan law office to settle a few cases before hitting the campaign trail. "American mothers are worried about their boys at the front in a war that seems indecisive and plagued by a no-win policy, but Vietnam will not be a political issue unless the Administration makes it one."

A top Democrat offered this assessment, "New York is leaning Democratic, Illinois is leaning Republican. California is leaning."

Washington, October 3: Although most members have already begun campaigning in their home states, Congress is still in session and working on vitally important legislation. Senator Everett Dirksen offered his constitutional amendment allowing school prayers as a rider to the truth-in-packaging bill.

"This is not a germane amendment," said Senator Clark of Pennsylvania.

"God is always germane," replied the tousle-haired Illinois solon.

"Thank God for the minority leader who is willing to stand up for the free practice of religion despite the rulings of a godless Supreme Court," cried Senator Strom Thurmond of South Carolina. "Thank God, I say."

"But," asked Senator Robert F. Kennedy of New York, "what if God is a Negro?"

Senator Mansfield, the majority leader, moved to adjourn because of the absence of a quorum.

Hog Wallow, Iowa, October 7: President Johnson, dedicating an experimental station for hog breeding, said here today in the course of a non-political swing through the Midwest: "We are standing firm against the threat of Communism in Vietnam. We are willing to negotiate this question at any time anywhere. The recent elections there show that freedom and democracy can flourish in Southeast Asia just as they do in Iowa. But any time anyone can show us a timetable for withdrawal by the other side, we will be willing to phase out our troops. I can tell you this we are waging war, seeking peace, standing firm, preparing to withdraw, and supporting democracy in Vietnam. And I think that's what the people of Iowa want."

Farmers interviewed in the crowd during the President's speech said Iowa wants a higher price for bacon.

St. Louis, Mo. October 17: Former Vice President Nixon warned tonight "it will take resolute action to defend the housewife's dollar. I've had my differences over the years with Harry Truman, but if he were in the White House today, he would not be pussyfooting on this issue that is as close to every family as their corner grocery store. Look at the price of bacon. Let's get the bureaucrats off our farmers' backs and bring down prices."

Mr. Nixon told reporters later that he thought Missouri Republicans had "a good chance to pick up three, perhaps four" House seats in Missouri.

New York, October 23: Senator Robert F. Kennedy, returning from a 32-day swing around the country was asked by reporters tonight for his estimate of the Johnson Administration's popularity.

"This country remembers that under President Kennedy, we got moving again," the Senator replied.

La Jolla, California, October 27: Campaigning in this seaside resort for Democratic candidates, Vice President Hubert Humphrey said, "I see a great Democratic victory in the making. The tide has definitely turned."

Whittier, California, October 28: Speaking at a "Welcome Home, Dick" celebration, Mr. Nixon said, "It's 1946 all over again—high prices, high taxes, and bungling in Washington. Just look at the price of bacon. Let's put an end to this mess by sending Ronald Reagan to Sacramento."

Denying reports that he would reestablish residence in California as a base for another presidential bid in 1968, Mr. Nixon said: "I'm just practicing law."

New York, November 5: A last-minute survey before next Tuesday's election shows a trend to the Republicans in the House, a horse race in pivotal Senate races, and Democrats closing fast in several major gubernatorial contests.

"I foresee a landslide—a gain of at least 40 seats for the Republicans in the House," said Mr. Nixon.

"A loss of 41 seats would be average in a mid-term election," President Johnson told a news conference.

November 9: In late election returns from around the country, the Democrats gain in the Senate and lose only eleven seats in the House.

"Nixon just didn't bring home the bacon," said a disgruntled Republican.

WILLIAM V. SHANNON

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THE JUNIOR COLLEGE: SOCIAL EXPERIMENT

The relationship between social status and academic success

MARJORIE FALLOWS

Across a nation belatedly conscious of the need for more advanced education for more of its young people, the two-year junior or community colleges are now emerging as an imaginative solution to the special dilemma of our time. They provide a unique experiment in education that is well worth watching, for they are in the process of shattering many of our comfortable illusions about ourselves and about our youngsters.

Where community colleges are part of a state-supported program, as in California, Florida, and New York, they are being established to put a low-cost flexible two-year college education within commuting distance of every student in the state. Potentially they can reach down to provide advanced education to students who never dreamed of having it before. In theory, no one need suffer for lack of money, isolation from an academic center, or mediocrity of high school grades, for everyone who shows any potential can be given a chance to prove himself. Within five years, according to some projections, seventy-five percent of all entering college freshmen will be in such community colleges across the country, many of them first generation college students from social levels never before tapped for intelligence on such a massive scale.

Massachusetts, a latecomer in setting up such a college system, began in 1960 with the pilot Berkshire Community College, located in the relatively isolated western part of the state far from those name colleges for which Massachusetts is famous. On the September day that classes started, President Tom O'Connell walked down the corridors and paused as he passed classroom doors, thinking, as he later said, "that here we had assembled what seemed like a college. We had a building; we had gathered a faculty; students had registered; classes were in session. But would learning take place? Would the whole thing really work?" This is the question we may well ask of all the community colleges, because their very existence presupposes that they have "work" to do. Their function is more than just relieving the strain on other colleges and universities and feeding them bright juniors at the appropriate times. They also have, as their faculties bluntly but aptly phrase it, a "salvage function." As many as half of their incoming students each year may never graduate, and for reasons that should be analyzed before we blandly assume that they "didn't have what it took."

The problem, as faced by administrators and faculties, concerns how students drawn largely from lower-middle and working-class homes will respond to the college experiment. Experience repeatedly shows that many academic assumptions about students' ability and motivation simply do not apply as we reach down to the lower social levels for students. Not all young people from lower-middle and working-class homes have been dreaming of college as the answer to their prayers, especially if that dream appeared to be quite outside the realm of possibility. As Genevieve Knupfer points out in "Portrait of the Underdog," the low status person is "limited in what he permits himself to wish for."

Among our students here in the Berkshires are capable youngsters from secure middle-class homes whose abilities are not outstanding enough to get them into other colleges but who are highly motivated to succeed. Among them too are brilliant students who cannot afford to go away to college or who, for personal reasons,

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need to stay near home. Such students are already oriented toward college and will probably do well. But in every entering class are large numbers of students who had not seriously considered college when they entered high school, who doubt whether they "belong," and for whom this is "the college experiment." One such young man described the circumstances of his enrolling this way: "Nobody expected me to go to college, and I didn't expect to go. Then the community college opened up and about five of us began tossing around the idea of whether to go or not. We finally flipped a coin. It was college or the service. College won out, but we expected to flunk out pretty quick. All my friends did flunk out. I'm the only one left. But something happened to me here. One of my teachers wrote on a paper 'You have a good clear mind—use it!' and it made me sit back and think. I've never thought about using my mind much but I discovered I have one. I don't know what I'll do with a college education, but I'm beginning to feel right about trying to get one."

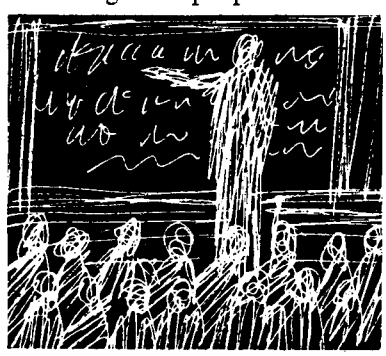
It is students like this who provide the clues as we attempt to explore the relationship between social status and academic success, for as they express themselves in class discussions, in conferences, and in personal papers the strains of mobility are singularly visible. A significant 1965 report of the American College Survey (conducted through the American College Testing Program among over twelve thousand freshmen on thirty-one representative college campuses) pointed up this contrast in background between students who attend two-year colleges and those who attend other types of colleges. Percentile ranks of average scores on two items regarded as conducive to college achievement, because they reflect the kinds of cultural and intellectual experiences the students have been exposed to, indicated the following things:

(1) In breadth of experience, freshmen at two-year colleges averaged seven percentile points below freshmen in either state universities or private four-year colleges.

(2) In intellectual home resources, freshmen in two-year colleges averaged twelve percentile points below those in state universities, and twenty-nine percentile points below those in four-year colleges.

The greatest contrast is in the area of intellectual home resources, but in neither category does a freshman in the two-year college, as shown in this survey, have the variety of cultural and intellectual experience of freshmen in other colleges. Perhaps it is a natural corollary of this that, in the same survey, these students also show an inflexibility of attitude as measured by tests of rigid thinking and dogmatism, and that they typically think of college in terms of vocational skills and advancement. We might conclude that since these students have learned to wish for less, they aspire to less; thus they are in a position to achieve less. Indeed, the statistical evidence is large for such a correlation between class position, the type of college one chooses, and chances for occupational achievement.

Experience at Berkshire shows that these students can be excited by stimulating courses (though they seldom expect to be), but they can also be unnerved by the consequences of so many new ideas coming so fast. They can be tempted by the vision of greater financial security, a higher social status, the power to control instead of being controlled, but they can be fearful of the complexity and responsibility that such a life seems to entail. They are sometimes frightened by what Herbert Hyman has perceptively called "the risk involved in becoming less poor." They voice their confusion in many ways, but they almost always include the admission that "I didn't have any idea college was going to be like this. I thought you just went to college and stayed the same, except for having a diploma, but it wrenches you away from a lot of familiar things and people."



When students feel themselves threatened by loss of the familiar, without having acquired confidence that they can adapt to the unfamiliar, even intellectually capable students sometimes just stop working, or drop out. Their records show that they failed to live up to their potential, or that they left to take jobs, or that they went in the service, but their privately expressed doubts give a clearer glimpse of the real reasons for their failure in college. One such student, whose pre-college employer had been so impressed with his potential that he had persuaded him to enroll at Berkshire, summed up the panic he felt: "My back is to the wall and I'm scared because I'm out of my depth, and not just academically. This is a whole new world here. I don't talk the same language, even. I was top in my class in vocational high school, and I think I'm bright enough to have done college work, but something's getting in the way. I don't belong. If I'm not in class some day, you'll know I couldn't take it any longer." The same person who felt himself quite acceptable, even superior, in terms of another reference group, now finds himself out of his depth.

A more common type of threat to academic success stems from the conflict in values and attitudes expressed in college and those of parents and non-college friends with whom the students are in constant contact.

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It may have taken all the courage they could muster to defy the apathy, or hostility, or taunts of those who implied that they were snobs for wanting to go to college. To assume that students from below the lower-middle class ought to be highly motivated to improve themselves through education is to disregard the hopelessness with which many of their parents view any efforts to get ahead, and to ignore their distrust of book learning as opposed to "real" experience. Even at the lower-middle class level students express regret that they cannot talk with their parents, guilt about the widening gap in values and knowledge, and sometimes dismay because they feel forced to cut themselves off from their families without being sure where else they can be accepted.

As one student put it: "I wish I could talk with my parents about what I'm doing in college. Perhaps they're not interested, but it's more like they're afraid of what I'm learning. They have a pretty rigid view of the world, and they aren't articulate. So we don't talk, because it would end up in a fight or in somebody's being hurt. Some of the kids have had to break completely with their parents but I'm trying not to do that. I still love them, even though I don't want to be like them."

Work or School?

And another said: "I've been letting all my courses go for several weeks now. I hold a job 35 hours a week, but that's not the reason my work isn't getting done. I reached an impasse. I'm torn between what's really important—work or school. At home I think 'what right do I have to be spending all this time going to college?' I feel like a loafer, like I'm turning my back on what life's really like. Then I come here, and it's what I really want. It came to the point where I had to make up my mind how I was going to swing on this. I've been on the verge of quitting school but it suddenly resolved itself the other way. . . . I can identify with at least a couple of solid middle-class people and feel comfortable with them now, so I'm going to make the leap and see what happens."

These are the doubts of students who not only feel but can articulate the strains of social mobility, and who have been honest enough with themselves to wonder whether they could pay the price. Sometimes they fear the price may be isolation, for commuting students have lost contact, or have little in common, with former high school friends; they form fewer lasting ties with classmates than students in residential colleges; they frequently have little time or money for social activities; and they may work in part-time jobs where their contacts are with non-college people. For such students, unsure of where they really belong, the college group itself provides a kind of reference group. Here students rather self-consciously discount wealth and occupational status of parents and focus on future potential of individual students. No one leaves his family's prestige or social status behind him as he enters the college doors, but there is some recognition that college is where you start on your own, to do what you can with your own capabilities.

Here we become conscious again, as do the students themselves, that those who started on the lower levels of the social ladder have a harder time making use of their abilities than do other students. One of the more conspicuous handicaps of students from below the "basic split" is in their speech patterns. They use varying degrees of non-standard English but quickly learn in college that this form of speech, with its double negatives, pronoun and verb errors, and free use of localisms, is unacceptable English for educated people. It is hardly news to most of the students that English teachers are fussy about things like "he don't" and "ain't." They already know that there are relatively few teachers they can speak naturally with, as they would with friends or at home. Now speech assumes a new importance, for non-standard English is unacceptable for educated people, not just on papers or in class but all the time.

But the real significance for their academic success lies in an understanding of who uses non-standard English as a common form: those people and social classes relatively *untouched* by school instruction and the tradition of printed English. One of the frustrations of teaching such students is the knowledge that they would be embarrassed to use at home the correct speech forms they have just learned at school. It is a question, then, of how deeply school instruction has penetrated into the lives of children who come from intellectually impoverished homes. College students drawn from families where no one reads much, where no one thinks much, where no one talks much, will be unusual indeed if their reading speeds and comprehension levels are consistent with college work, if their vocabularies can cope with the complexities of abstract thought, and if their general knowledge extends beyond cars, sports and television.

Still another handicap of students from low status families is the need to work. The limited time they have available and their lack of skills often force them to take jobs which give them little contact with educated people, so there is no reinforcement for the academic values or social skills consistent with college life. Besides the isolation from college that working demands, it often leaves too little time and energy for studies or forces a dichotomy between college and "life." Students themselves, as an earlier illustration has shown, are not always sure which has to come first. What about all the scholarships that are available—we may well ask—for it seems obvious that if one needs money for a college education there is money available. But to the low status student and his family it is neither obvious that there is scholarship or loan money available nor is it obvious how to apply for it. Even where high school guidance counsellors are alert to the needs of such students, they are frequently frustrated by the indecision and hesitancy which prevent

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decisive action. The forms are not filled out in time; the applications are never completed; the student, if he goes to college at all, may go completely unaided.

Although the government's work-study program, which was started in the spring of 1965 to help students in grave need of financial help, sets fifteen hours as the maximum time that should be taken from studies for a job, students set no such cautious limit when they find jobs on their own. Some work as much as a forty-hour week, though this is unusual. The most serious problem occurs for students from working-class homes, because at that social level parents often do not aspire to college for their children and see no reason why able-bodied eighteen- to twenty-year-olds should not be supporting themselves. Even though they live at home, they feel a moral compulsion to pay their own way. The supposition that the modest cost of commuting community colleges puts them within the financial range of everyone presupposes that parents will make some minimal sacrifice to send their children to college. At the lower-middle class level they usually do. At the working-class level they often do not. At the lower-class level they cannot. The significance of the need to work, then, is not only in the hours it takes away from studies and participation in college life, but in the parental attitude it reflects.

A third effect of low status on college performance is the lack of involvement in college life. Having had little background of participation in school activities, and no expectation that they would serve on committees, take part in student affairs, or exert influence in any area of school life, such students assume that someone else will run things. The only area where they have felt free to participate is often in sports, and since commuting colleges offer relatively little athletic activity, and low status students have little time left from jobs and studies to participate anyway, this area is virtually closed to them. Although leadership does emerge among students who have not been leaders in high school affairs, it is more usual for student council members, social committees, class officers, and the like, to be chosen from the more confident among the lower-middle-class group or from older students who have been in service.

Students from low-status families, having experienced exclusion from the groups that wielded power and influence in high school, and having learned from their families that people will use and exploit them if they can, have a double-edged attitude toward becoming involved. They may personally crave the influence and power that go with leadership and resent their parents' example of weakness in allowing themselves to be exploited, but having come to believe that dishonesty, insincerity and manipulation are concomitants of power they may avoid any identification with groups that wield it.

The following illustration points out how this ambivalence can develop: "I really liked school through the eighth grade. Then, for some reason, I was 'advised' to go to vocational high school. I guess it seemed like reasonable advice to my parents. They aren't the kind of people who would question a thing like that, and it just wouldn't have occurred to them that I might have done well in the college course. I was too young to realize that there might have been a choice, though it did occur to me that a friend who hadn't done nearly as well in school as I had took the college course. Not that I didn't learn anything in vocational high school. I learned that I was stupid, and I learned it with a vengeance. They drilled it into us.

"After that I went in the Marines, and I saw the same kind of thing happening all over again. The boys with the college diplomas would come in and start giving orders to the rest of us—even the old timers with twice their experience and guts. And it kind of hit me, finally, how high a value society puts on education. Without it you don't count. So now I'm back here starting over again to get an education, and most of the time I know it's what I really want. At least I've proved to myself that I have the intelligence for it, but what I sometimes wonder is whether I'll end up using it like so many I've seen—mainly to lord it over the people who don't have it. If that's what education leads to, I don't want it. But I don't want to be like my parents and let people walk all over me either."

Childhood Conditioning

One could go on cataloguing the specific handicaps that low status students may face in adjusting to college life, but I think it suffices to point out that whether they are social, economic, or psychological handicaps they work in combination and reflect class attitudes which have been conditioned since childhood. Individual students will certainly rise above them, but others whose same intellectual ability at a higher class level would have guaranteed them success in college will fail. One wonders what the personal cost of failure is to such students?

One boy, in trying to explain why he had decided to leave college, put it this way: "It was an experiment, and I'm glad I made it. Maybe it looks like failure, but I don't look at it that way, or I try not to. Being in college was like having a window on another world and I'm glad I saw what that other world was. But I *cannot* adapt to it." Not all students will react so fatalistically to failure, but a surprising number will. There was never any real expectation that the rags-to-riches dream applied to them.

As structural changes in our society require more advanced education for more people, access to college will increasingly be thought of as the right of anyone capable of profiting from the experience. But we will need to understand better than we now do who is indeed "capable" and in what sense he will "profit." At present we know all too little about the attitudes, interests, aspira-

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tions, values and beliefs that entering students bring with them to college. We know too little about the relationship between social background and scholastic aptitude. But we are beginning to find out how narrow has been the range of determinants we have been using in predicting academic capabilities, and how often they can lead us astray.

One of the things we do know with some certainty is that bright youngsters from lower-middle- and working-class homes seldom will aspire to college unless their parents regard college as important for occupational success, and unless they regard occupational success as important for personal happiness. By the end of elementary school such children, unless they are clearly brilliant, will have let their school aspirations drop to the level of their status equals. This significance of the parents in motivating bright youngsters, combined with what we know about the lack of interest or even hostility that many low-status parents exhibit toward their children's aspiring to college, suggests that someone other than parents may need to intervene if it is important to reach these students.

The boy quoted earlier who had been "advised" to go to vocational high school (in spite of a superior school achievement record) was advised in line with what someone thought his goals "ought" to be in view of his social status. This suggests that school guidance programs might well consider a different and broader concept of "who needs college." Where emphasis is still on top preparation of a limited number of students for name colleges and where decisions about who needs college are still made on the basis of family background, the lack of motivation in low status homes is simply being reinforced by lack of motivation in schools. Some of these students, after false starts and periods in service, will eventually find their way into colleges where they will be "salvaged." Many more will not.

Today we are increasingly able to offer low-cost higher education to students from social levels where it never was a possibility before, and the expanding network of community colleges is in many ways uniquely suited to the task. Because such colleges are inexpensive, they can play down income and occupation of parents as criteria for fitting in; because they can be academically flexible they can compensate for inequalities in academic and social preparation of students and provide a variety of programs with a maximum of personal guidance; and because they provide competition at a less frenetic pace they can help develop confidence among students who have little. But even community colleges present strains for low-status students. Because they live at home, they retain old friendships and family ties which may actually retard the adjustment to college; because they provide only two-year programs there is little time to establish firm friendships or acquire confidence in a new reference group; and because the social base of the community colleges tends to be lower-middle class and down, there is little opportunity for students to observe behavior consistent with the statuses they aspire to.

This merely restates what must already be apparent: that "equality of opportunity" is exceedingly difficult to provide. These are realities that contradict the American Dream and we have been reluctant to recognize them ourselves.

De facto segregation?

NEGROES IN CATHOLIC SCHOOLS

JOSEPH M. CRONIN

Many of those wrestling with "de facto" segregation in Northern school systems now point an accusing finger at Catholic schools. The most powerful indictment has been delivered by Richardson Dilworth, former Mayor and current School Board President in Philadelphia: "Today, in our city, approximately 40 per cent of the total school population is in parochial and private schools. The result is that while only 30 per cent of our city's population is non-white, 57 per cent of our public school pupils are non-white. And, today, there are more white children in the parochial and private schools than there are in our city's entire public school system. If this trend continues, and it is the trend in all of our cities, then 20 to 25 years from now, our big cities may find themselves with public school systems almost entirely non-white and with parochial and private school systems at least 90 per cent white."

Even if "fair housing" efforts, the extension of mass transit lines to suburbia, and expansion of employment opportunities allow many Negroes to move from city ghettoes, the very existence of parochial schools complicates the job of eliminating racial imbalance. From 25 to as high as 50 percent of school-age elementary children

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in Northern cities attend non-public (mostly Catholic) schools according to 1960 census data. Philadelphia, although high in non-public school enrollment, does not equal the percentage of Pittsburgh, for example, where 46 percent of the elementary school students attended non-public schools in 1960 and where three of the senior high schools in 1966 were predominantly Negro.

Eliminating Racial Imbalance

Parochial schools did not "cause" racial imbalance, of course, but their enrollments now shrink the pool of available white children who might by their presence reduce city school imbalance. For the most part it would be hard to prove that white parents "flee" from the use of public schools to avoid integration; in many cases the waiting lists for parochial schools have been for some years too long to provide such a possibility. In fact, parochial school enrollment in a city such as Pittsburgh is declining as Catholics join those in search of suburban amenities.

Catholic school officials cannot shrug their shoulders at this development. The Church, long interested in social justice and increasingly sympathetic to the current drive for racial equality, must respond to the question, "Are Catholic schools aggravating the problem of racial imbalance in American cities, or at least blocking possible solutions?" Does the Church have an obligation to help integrate all schools, to guard against racial imbalance in parochial schools, and to collaborate in suburban and metropolitan attempts to resolve such problems within the central city? Given the present leadership of churchmen of many denominations in working for cooperative solutions, Catholic schools inevitably become valuable resources in plans now under consideration.

The possible responses of Catholic officials number three:

1. Close the parochial schools (also diocesan schools in cities and other private schools under Catholic auspices) as soon as possible, reallocating resources to other educational functions, perhaps as Mary Perkins Ryan suggested when she asked in 1964, *Are Parochial Schools the Answer?*

2. Close some of the parochial schools, such as the primary grades or elementary level where it is often most difficult to integrate schools (because of the age factor) and where public schools with smaller classes and special services can more effectively help a child learn to read, write and calculate.

3. Link the public and parochial schools by means of shared time and shared facilities programs, with or without use of the financial support of certain programs offered under the Elementary and Secondary Education Act of 1965.

Each of the above would contribute to the single goal of eliminating racial imbalance, although for each response several other major questions of policy could be raised. The first response assumes that the white children now in parochial schools would then attend public schools. Actually, loyalty to the parish school keeps certain white families close to the parish and simultaneously in the city, a factor which is relevant to the third option presented. The second option, more limited in scope, brings less of a remedy since the younger children usually attend schools closer to home and re-districting or pairing of schools for the very young students meet with considerable parent resistance. One simple alternative to the first two possibilities, although dioceses surely will try each, is the adoption of a policy of recruiting Negroes to existing parochial schools.

The third possibility, that of "sharing," requires some elaboration because of the comparative novelty of the idea of linking such opportunities to the elimination of racial imbalance. The concept of "shared time" itself is somewhat confusing because of frequent discussion of "released time" from public school classes for religious instruction and now of "time sharing," a method by which several clients use the large capacities of high-speed computers. Shared time refers to the classroom time of the student which for different courses or programs is "shared" by both public and non-public schools, not necessarily in equal proportions. The terms used by the Congress and the U.S. Office of Education is usually that of "dual enrollment" (literally the simultaneous membership in two schools at one time) which reflects the "pupil accounting" needs of various bureaucracies for whom presumably the counting of the same child twice would create problems. The terms are not new; Pittsburgh public schools as early as 1911 offered shared time learning opportunities to parochial and other non-public school students in many subjects but especially in grades 7 and 8 in industrial arts and home economics.

Shared facilities refer to those structures or spaces used by both public and non-public students (and schools), facilities such as libraries, laboratories, clinics or stadia. Shared services are those functions ranging from guidance and educational diagnoses of all kinds, reading help or instructional materials development offered to both public and non-public schools and students regardless of where the child attends. Shared faculties or staff suggests the exchange and mutual use of teachers and other specialists such as when a teaching brother can teach Russian III to students from both schools or when public schools offer the resources of a journalism teacher. Several titles of the 1965 Elementary and Secondary Education Act provide financial aid for the sharing of services and facilities, especially in programs for economically and educationally deprived children (in general appropriated according to the income level of the families) and for collaborative projects of an innovative nature.

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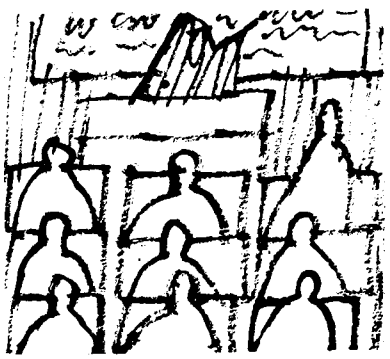
Shared time and corollary arrangements could provide for some alleviation of racial imbalance in the public sector, especially when white children join Negroes at schools or other facilities for some portion of their time (conceivably up to a half-day or equivalent and for even more for some individuals). On the other hand, some Catholic schools are also racially imbalanced, i.e. are predominantly (more than fifty per cent) non-white. With whom do such schools share? What alternatives serve to reduce or eliminate imbalance?



Diocesan officials, when vested with ample authority, seemingly could resolve such questions more rapidly than can most public boards of education. By episcopal fiat Catholic schools can be closed down or combined, school or parish boundaries altered, and segments of the population asked to change schools (or denied admittance). Each of these alternatives can reduce racial imbalance. In fact, however, overcrowded schools and "parish identity" (often national or ethnic in character) reduce sharply the options of even the most courageous diocesan leaders. Nevertheless, the ideal of an integrated education for all children suggests the need for Catholic children to spend at least some portion of their time in school with children of other creeds, colors and classes.

To fulfil this ideal several plans might be considered:

1. Suburban Catholic schools and diocesan-sponsored Catholic schools could recruit Negro students by one of a variety of possible "metropolitan" methods. Dioceses usually embrace part or all of a metropolitan area, anyway, an advantage enjoyed by few public school systems. Such arrangement for collaboration might imitate the model of the newly-organized METCO and METRO programs now planned by Boston and Hartford area leaders. Whether financed privately or under Title III of PL 89-10 such efforts rely on voluntary busing and waiver of or subsidies for tuition payment. When Harvard University in the summer of 1965 recommended a metropolitan approach to attain integrated education for Hartford, a parochial school in West Hartford was among the first to volunteer spaces. Simultaneously a few Boston citizens organized a group called BRIDGE whose functions include publicizing notices of scholarships and other openings for Negro pupils in predominantly white schools and then the testing and screening of potential applicants for admission to such schools.

2. Catholic parents (and teaching orders) can be encouraged to use and maintain schools enrolling both Negro and white children in the central city. Riots in Watts and elsewhere provoke fears, many quite understandable, in the minds of white parents about the tension-ridden urban core, but the Negro communities of our cities vary considerably and reflect a creative, dynamic culture which the white children need to know and appreciate. Nor are all schools in predominantly Negro neighborhoods substandard, contrary to whatever stereotype to the contrary might exist. Boston Technical School presents an example of a school located in a Negro ghetto but with a student body 80 percent white and especially attractive to the entire city school population. So might new schools in the center of cities be made especially creative and innovative to draw the attention and membership of white children in greater numbers.

3. Students might participate in such shared time and dual enrollment programs that will maximize educational opportunities including those accruing from integration. All-white parochial schools need not remain isolated racially and educationally. Shared services, it must be noted, by strengthening the parochial school program, may serve to reinforce rather than relieve racial imbalance. The latter development is less likely to occur under the sharing of student time, school facilities and staffs. Indispensable to shared-time programs, of course, are racially integrated classes in lieu of separate grouping of "part-time" students. One criterion of the success of "sharing" must be the reduction of racial imbalance in each school.

Shared time programs are possible in such diverse subjects as home economics, industrial arts, physical education, science and mathematics, foreign languages, art and sociology. One small parochial high school in Pittsburgh even sent students to a public high school for an advanced Latin class when enrollment in that subject was too low to justify offering such a class at the non-public school. Clearly, vocational and technical education, which requires specialized equipment, teachers and facilities, will climb in popularity as shared time opportunities are extended. A student would spend as much as one-half time in a public school as in the Allegheny County-Pittsburgh diocesan programs.

Recognition and Collaboration

At least two features characterize the approaches mentioned so far; first, they posit recognition of racial imbalance not as a core city problem but as an opportunity for the larger metropolitan area to realize the extent to which all men are brethren (and to which many men are at least indirectly responsible for maintaining the walls which surround the black ghettos). Second, the methods reviewed make possible the collaboration of Catho-

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lic school and public school teachers, officials and students in developing various solutions to imbalance. Federal legislation now permits the exploration and financing of both types of cooperation, metropolitan and public-non-public. For example, Federal aid may finance the major costs of the METCO plan which has moved the first 200 Roxbury youngsters to five or more Boston suburbs in September, 1966. Non-public school pupils must under the federal law be extended similar opportunities which suggests one source of relief for those Catholic schools now imbalanced. The model does not preclude the raising of private funds in the interim to support a parallel metropolitan program between city and suburban parochial schools.

Policies and Programs

Poverty, cultural deprivation and/or unsatisfactory previous schooling in poorly-supported public schools in the North and South may have left Negro students short-changed and unready to gather maximum benefit from suburban educational opportunities. In the most carefully drawn programs such problems are anticipated by trial runs in the form of short-term exchanges or summer sessions with both white and non-white children spending a few weeks in both urban and suburban school environments. Many learners do need tutoring, medical screening including for vision deficiencies, and other services in order to maximize their potential. On the other hand, hundreds of Negro students in each city are ready to learn and will, if given good teachers and support from the community, thrive in an integrated setting.

Given the desirability of city-wide and "metro" approaches, pastors and principals may wish to resolve what must seem to be an impasse by other than parish solutions. Nevertheless, the racial composition of parish schools warrants continued analysis. Those in charge of racially-imbalanced Catholic schools can regulate the entering classes and rule on requests for new applicants accordingly to establish the school and class below the level of 50 percent non-white. Ironically, most whites and non-whites agree on the desirability of schools avoiding a majority of non-white enrollment.

Meanwhile, the overcrowded parochial schools with few Negroes might actively recruit such students even to the point of adopting a policy of "conscious preferment," akin to Christ's preference for the poor and downtrodden. Elsewhere in the city, the continuation of very small parish high schools, whether racially imbalanced or all-white, must be re-examined to see whether both limited services and the impact on school integration warrant the closing or combining of such schools. Parish schools could also plan limited exchange student programs, first short-term and then year-long, to maximize racial integration.

Even while plans are laid towards integrating the student population in schools, attention must be given to the staffs and instructional materials. Must Negro teachers and custodians serve in schools only in Negro areas? Should only the public schools of the city demand of publishers that textbooks reflect the contributions and travail of the Negro in history? Obviously, parochial, diocesan and Catholic private schools cannot continue to purchase textbooks and readers which minimize the Negro role in American life and culture, not while other city schools insist on "multi-ethnic" books. Negro students whether paying tuition or on scholarship, whether Catholic or not, should find in Catholic schools ample evidence of acceptance of a minority race on equal terms with the majority.

Historically, the Catholic Church has obeyed the apostolic mandate "Go forth and teach ye all nations." Catholic schools around the world serve students of every creed and color. The meaning of integration is not very different from the synonyms of "catholic"—the inclusion of all mankind, free from prejudice, large-hearted and universal. The policies of Catholic schools in the 1960s may either compound the problem of racial justice, as outlined by Philadelphia's Dilworth, or may become part of the remedy.

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DOM JULIAN STEAD

OCTOBER HUNTING

Over the fullrunning streams burbling
through the marsh
Deep dark grey was the low heaven,
swift in the wind,
Yellow-brown the woods, color of sand,
the end of fall
And all was rain and winter tearing in.
Last of October, gone the harvest and the
fruits, to cellar and silo,
Gone the slim shirtsleeved weeks, come
the months of hunting
Hot pursuit of frightened pheasant, fox
and cottontail
In the freezing breeze, stripping leaves
from cover, cold death to crittur
Below the dark swiftmoving sky that
night is quickly overtaking.
Starry night of end of fall, starry
night of winter,
Woken by the sound of geese, flying to
their shelter,
Man and sheep shall meet you in his
clothes of wool, lights burning,
Who but night shall keep
The crittur till the morning?

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Important experiments

NEW SEMINARIES IN EUROPE

WILLARD F. JABUSCH

Louvain is a city with problems. The Christian and academic peace of the much-battered Belgian university town has now been shattered not by German guns but by the faculty and students from the two-language backgrounds, Flemish and French. The Flemish want the French to move out without delay and form their own university among the Walloons, or French-speaking Belgians; Leuven should be totally Flemish. The French, with Cardinal Suenens behind them, insist on staying. The spring months were a time of riots, canceled classes, and general unhappiness.

But there is at least one man in Leuven who still has hope of forming a truly bilingual community of young men who will be ready to serve the Church in modern Belgium. Canon Herman Servotte is the rector of the Seminary of Pope John XXIII which opened in the fall of 1964 in Leuven's former mental hospital. He received his doctorate in English at Yale and had been teaching in the university when Cardinal Suenens asked him to form a new seminary for the Archdiocese of Brussels, which has become a symbol of new techniques and an energetic and experimental style in priestly training in northern Europe.

A good deal of planning went into the new school. The philosophy students would no longer study with the theology students in the seminary at Malines, but in the university town itself, only 15 miles east of Brussels. And the priests of the archdiocese were polled for their impressions of their own training and suggestions for an entirely new approach.

Unlike France, Belgium has already seen a radical change in its "petit séminaire," the minor seminary. It is no longer a prep school for candidates for the major seminary, but rather a general Catholic secondary school in which the great majority of students do not intend to become priests. Yet the country, at least the Flemish-speaking section, continues to produce a rather high percentage of vocations to the priesthood. The new Pope John XXIII Seminary is not a bid to attract and keep young men as clerical students, but the result of theological reflection on the nature of the priesthood and of a need to respond to the sociological situation of the Church in Belgium today.

FATHER WILLARD F. JABUSCH *is a member of the faculty at St. Mary of the Lake Seminary in Chicago.*

Cardinal Suenens has insisted that the training of diocesan priests be "apostolate-centered," that they be able to learn about apostolic work by doing it and not merely by reading, and that an excessively individualistic spirituality be avoided. This is achieved through "team" organizations. The team of seven or eight seminarians is the basic formative unit for prayer and the spiritual life, for apostolic work, and for personality development. The members of the team pray together, prepare their own breakfasts and snacks, choose their own leader, and meet together for a weekly discussion session. The talk may be of academic problems, apostolic plans such as parish work in Brussels on weekends or periods of service as orderlies in local hospitals, or perhaps simply brotherly encouragement or correction.

Except for group prayer at 7:30 in the morning, Mass at noon, and 11:15 p.m. curfew, each man must make his own schedule for prayer and study—just as he will after ordination as a secular priest. Together with members of his "team," or alone with the team's knowledge, he may leave the seminary for a movie or a lecture.

Canon Servotte and his faculty believe that the traditional complete separation of philosophy and theology is artificial and they have tried, with the help of the faculty at Malines, to integrate these courses, teaching certain theological tracts in the early years and saving some of the philosophical problems until later. Philosophy is taken at the university (which is especially famous in this field) while the treatises on the Church, on Faith, and on Holy Orders are taught in the seminary. The nineteen-hour curriculum also includes anthropology and religious psychology. Diocesan priests, Jesuits, and laymen make up the faculty; they come from the university, the major seminary at Malines, and from other institutions in the archdiocese of Brussels.

Visiting with Canon Servotte, one is impressed with his intelligence, enthusiasm, and imagination for a task, which, he quickly admits, is mostly experimental. In Flemish or in French, the word is that Leuven (or Louvain!) contains one of the newest of the "new seminaries" and is therefore a good place to sample the contemporary ideas and fresh flavor of European seminary education.

A short distance from Maastricht in the little town of Rothem is what may well be the most advanced seminary in all of Europe. It is probably to be expected that so

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"advanced" an institution as the "Europa Seminar" is located in the southern part of the Netherlands, possibly the most theologically and pastorally progressive area in the Catholic Church today.

The "Instituut voor Europese Priesterhulp" is not a specifically Dutch institution, however, but rather accepts men from areas where there is an abundance of priestly vocations, such as the Netherlands, southern Germany, the Tyrol, and Spain, and trains them for work in the European diaspora, that is, dioceses with many Catholics, often recent migrants, but with a critical shortage of priests, such as Vienna, Stockholm, Osnabrück, Oslo, and Marseilles. The episcopal director is the Most Rev. Franz Jachym, Archbishop-Coadjutor of Vienna.

How do you begin to prepare a man for the priesthood in modern sophisticated Sweden with its Catholic migrant groups of Poles and Spaniards and Italians? How do you train him for work in a huge industrial center such as Hamburg or among the scattered Catholics of Schleswig-Holstein? The director of the Europa Seminary, a dynamic Dutchman, does not think it can be done in the usual years of seminary formation; for the necessary intellectual and spiritual maturity, he would want ordination postponed until the age of thirty.

But the average age of the Europa Seminary students at the present time is closer to twenty. They will spend only one year in the new building at Rothem in preparation for further studies in foreign seminaries and work in foreign dioceses. It was not surprising, therefore, to find an emphasis on languages, German, French, Swedish. Since men arrive with different backgrounds, technical school, high school, or university, each follows his own schedule. There is Latin for some to prepare them for philosophy or theology with the Jesuits in Frankfurt or the Sulpicians in France. All take sociology, German literature, especially modern novels and plays, and a study of the priesthood in Europe. There are also courses in psychology and art (with a large and well-equipped studio). Every student in the first year must also do six weeks of work (the "practicum") in a parish in the country where he will be a priest.

The atmosphere is very informal by American seminary standards. The students and faculty eat together, and the nuns who prepare the meals join them at breakfast and in the lounge to watch the Saturday night movie on television. The students may participate in the highly experimental "Youth Mass" at the Franciscan Church in Maastricht, and they also choose their confessor and spiritual director from among the secular and religious priests in town. They rise on weekdays at seven and on Sundays at eight and there is no "lights out" or "great silence." On Sunday evenings there is a coffee hour, and the men were full of questions about the Church and social justice in the United States. Almost everyone seemed to be reading Camus and Sartre, Heidegger and Jaspers, and wondering what American students thought about these men.

However, the one American student, a young man from Brooklyn studying for Bishop Taylor's enormous diocese of Stockholm, had some interesting comparisons to make with the seminary he had attended in the States. He could hardly be called a conservative, but he joined a student from Madrid in holding that the Rothem experiment could do with less "Wachstum der Persönlichheit" and more post-Tridentine structure. The ancient problem of freedom and responsibility was really bothering them. And the all-night bull sessions often made sleep impossible! The one Irish student there had had enough of the casual system and went home, but the Dutch and the Germans seemed to be prospering.

Involved in Town Life

After the free and easy style of the Europa Seminary, Bishop Moors' seminary at Heerlen (for the future priests of the diocese of Roermond) seems almost old-fashioned. It occupies a comfortable building, formerly a nuns' retreat house, on a hill overlooking the town. But there is none of the hilltop citadel mentality in this Dutch Philosophicum. The students are very much involved in the life of the town. They are encouraged to belong to the local football teams, political groups, and social, cultural, and sport clubs in town. They also mix with the laity when they go out two or three times a week to act as leaders for athletic and cultural events in the Heerlen youth clubs.

The 70 students (from about 900,000 Catholics in the diocese) vary in age from eighteen to thirty, with the average age at about twenty; they come from ordinary schools as well as minor seminaries (which are changing in Holland more or less as in Belgium), and there are a fair number of delayed vocations.

The seminary is built around the tutorial system, very British but with some Dutch Catholic additions. From among the priests on the faculty, each man must choose a tutor with whom he frequently meets to talk about his spiritual life, his studies, and his use of free time. There are no special spiritual directors and the spiritual conferences on Friday nights are given by the different professors according to a program which is made up by them at the beginning of the year.

Since each student must be trained according to his personal abilities and needs, this is best done in private conferences with his tutor. Morning prayer, Mass, and evening prayer are in common, but meditation, spiritual reading, visits to the Blessed Sacrament, and rosary depend on the individual advice of the tutor working with a particular seminarian. Beginning students are not asked to act like ordained priests or to overload their spiritual life too early.

Tutors must ask permission of their charges before speaking of personal matters with the seminary president, but the priests there did not feel that their role as

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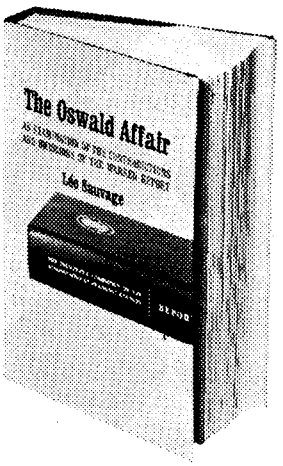
priest-tutors, in an atmosphere of mutual respect and confidence, interfered with their work as professors. But the president did not believe this relaxed and unauthoritarian program could work without a group of priests who themselves understood and believed in the system and worked as a team. All must have the same spirit and no one may go off on his own path. The priests at Heerlen have their own group meeting every Friday night to discuss their plans and their work. No decisions are made by the president alone, and they have now arrived at the point where they are able to correct each other.

Both lay men and women are on the faculty. Besides the usual history of the Church, psychology, Latin, sociology, and philosophy, courses are also offered in theology, the history of the arts, biology, and music. All students are expected to take part in sports and some expressive art. There is a gymnastics instructor and an instructor to direct the art program, which offers work in oils, clay, metal, and wood. A special teacher comes for the judo club. All of this is, of course, almost unheard of in the seminaries of Europe.

A genuine effort is made to develop the young men according to their personal abilities, spiritual, intellectual, artistic, and physical. Exams are spread out for the non-talented student, and not every student must take every subject. Body building through gymnastics is obligatory, but not every man is expected to be a football player. The art program is considered very important in helping the future pastor gain a sense of the beautiful, but it is well understood that not everyone has the talent to be a good artist or musician. Vacations are spent on construction work with one of the famous European "building orders," on farms, or in factory work. But always there is the help and personal interest of the priest-tutor.

The Free Year

Karl-Heinz Novotny is a German seminarian. But this year he left his seminary at Mainz and chose to spend his sixth and seventh semesters (the "Freies Jahr") at the University of Freiburg (Breisgau). He had the opportunity of hearing Rahner and Vögtle, but he frankly confesses that he chose Freiburg "because it is a very nice town with beautiful surroundings." Other German seminarians will have sallied forth to spend their "free year" living in a Studentenheim or with a private family, savoring the student life, and "studying the mountains in Innsbruck or the beer in Munich." Most of them will admit that more could probably be learned by staying at their home base and that a certain number of men, after their "free year," have fallen in love with their landlady's daughter. But the year of "Studentenleben" has become traditional, and, like the compulsory military service for French seminarians, it will continue with all its blessings and dangers.



THE OSWALD AFFAIR

AN EXAMINATION OF THE CONTRADICTIONS AND OMISSIONS OF THE WARREN REPORT

by Léo Sauvage

"I feel no personal sympathy for Oswald or his family. I ask nothing better than to be convinced—but no matter how I turn the case around to see it from every angle, I find nothing to show that Oswald was the assassin of President Kennedy . . . no official agency in the United States has the right to contend there was no evidence suggesting that someone other than Oswald was the assassin, because no official agency in the United States ever tried . . ."

—Léo Sauvage

Mr. Sauvage has been American correspondent of the French newspaper, *Le Figaro,* for the past eighteen years. He has written for *The New Leader, The Reporter* and *Commentary* in this country.

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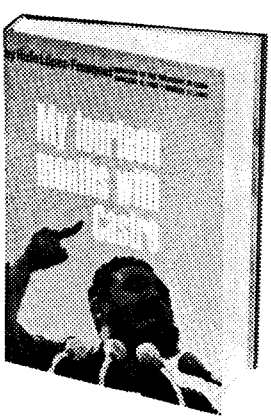

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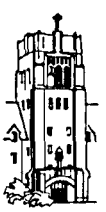

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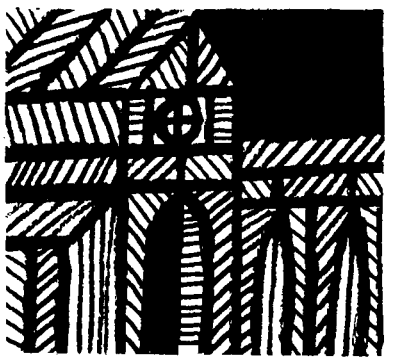
In fact, many seminarians in Germany take most of their philosophy and theology from the Catholic faculty at some state university and use the seminary as a sort of hostel, a place to pray and eat and sleep. For a year or so before ordination, however, it becomes something more than that as the men live a closer community life, studying pastoral theology and preparing for the priesthood.

Since the time of Bismarck, every seminarian, Catholic or Protestant, destined for the care of souls in Germany, must possess a certificate of secondary education, recognized by the State. Perhaps nowhere else in Europe are such high demands made on the intellectual ability of candidates for the priesthood. Yet it may be for this very reason that the German seminarian feels especially cut off from the life of the ordinary people. A subdeacon finishing his work at the beautiful seminary at Aachen, one of the richest German dioceses, told me of the astonishment of the workers in a factory where he had taken a summer job. They could not conceive of a German seminarian and intellectual doing manual labor and talking to them in dialect.



Because the German Church is supported by state taxes, the Bishop of Aachen can give his seminarians substantial book allotments and pay for their tour of Italy. The Archdiocese of Cologne can build a magnificent seminary with a swimming pool and a bowling alley. Certainly money is not a major problem in the wealthy Rhineland. But there seemed to be a healthy desire among some of these pampered seminarians to work in dioceses in heavily Protestant states where support is meager and priests are few.

Yet in most seminaries in Germany the emphasis seems to remain on the intellectual rather than the pastoral or apostolic life. Although the buildings are new, the spirit of the institution is often traditional and rather rigid. There appeared to be a need for more of the apostolic dedication and team spirit of Louvain and for some of the flexibility and curiosity of the Dutch.

A happy exception is the seminary at Mainz. Its building is old and Baroque, but its atmosphere seems fresh and serene and its students seem alert and eager. Fortunately, its rector is a man of vision, Josef Maria Reuss, Auxiliary Bishop of Mainz. He expressed the spirit of

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the "new" seminaries when he said, "It would be a very poor system of education which would try to make candidates for the priesthood conform to a standard formula without taking into account their personality. One single norm is essential: disposition and behavior must conform to Jesus Christ. The candidate himself can only approach this norm by a slow growth on the lines of his own individuality, with his faults and shortcomings and with the help of God's grace."

Underlining a fundamental problem in so much seminary training the Bishop remarked, "A theology that has only been acquired intellectually is only in the understanding and not in the heart. It does not suffice for bearing witness, because it does not enable one to proclaim it by deeds but at most by words; and then only by words that reach only the heads and not the hearts of those to whom they are addressed, and hence cannot awaken any life in them."

But these are truly the perennial problems in seminary work: to help the priests of tomorrow conform in disposition and behavior to Jesus Christ and to present them with His message of love which must be proclaimed and witnessed before men. There is every reason for hope that these problems will be recognized and faced in a living and creative way in the "new" seminaries of Europe.

LEXICON OF YOUTH

THE SCREEN

At this writing, the Fourth New York Film Festival is going full blast; and your eye-strained reviewer, who is trying to see as many of the feature films (sometimes four a day) and shorts as he can during the ten-day gala marathon, will report on the Festival after its last trumpet has sounded. But one unusual circumstance to this year's Festival is that two items on its program are being released for commercial runs immediately. So here are some comments on these two French films which may already be at your theaters.

Jean-Luc Godard, who, as a New Wave director several years ago, started making a big splash with his "Breathless," continues to be popular with the Festival's selection committee and with its youthful audiences. As much as any director, Godard is typical and good for film festivals; he continues to be avant garde and he continues to grow, with some startling cinematic imagery and outspoken frankness in dialogue. His "Masculine Feminine," which analyzes today's youth in their early twenties, is typical Godard. Its slight plot is only an excuse for the Godard tricks, the in-jokes, occasional reel numbers, titles to sec-

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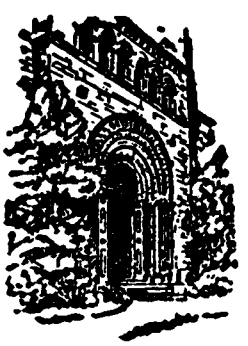

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tions of his film (like "Dialogue Without Consumer Product" and the reference to this being about "the children of Marx and Coca Cola") long, seemingly endless, scenes in which the young characters spout their philosophy or play question and answer games, and other scenes that move with speed as they illustrate an amusing point.

"Masculine Feminine" is extremely well acted with Jean-Pierre Leaud (who was the ill-fated youngster in "The 400 Blows") in the lead role as an ill-fated, leftish young fellow—sensitive, brooding, and worried, like most young people today, about Vietnam and that his girls show so little interest in politics and the really important things going on. His girls, however, are interested in sex and clothes and movies, and the three into whose apartment he moves are very attractive looking. Whether or not their behavior and conversations on life and death and sex and an endless list of minutiae are accurate is debatable, but Godard makes them convincing. Perhaps what Godard is saying in "Masculine Feminine" is this is how he sees and hears today's youth—and we're stuck with them and him.

Interestingly enough the other Festival film already in release is also about the pursuit of youth and happiness, but "The Shameless Old Lady" is as different from "Masculine Feminine" as day from night. Instead of spouting its ideas, "The Shameless Old Lady" acts them out, and the movie, written and directed by Rene Allio, is a heart-warming delight. Its plot, stemming from a story by Brecht, is simple enough. A Marseilles widow of 70 who just lost her husband refuses to move in with any of her children. After a short period of moping, she decides to see a little of life. She makes a few friends in the neighborhood—the waitress in a nearby cafe who's somewhat fast with the boys, a shoemaker who leans toward anarchism, and a few other unconventional playmates. In no time the old lady is kicking up her heels, and in no time her more conventional and definitely mean-spirited family start to fret about her. Bit by bit she sells her possessions—and continues on her merry way for the rest of her life.

While the script of this French picture is good and Allio's direction has great vitality, what makes "Old Lady" so wonderful is the first-rate performance by that fine actress, Sylvie. She glows in the role as the old lady discovers department stores, ice cream sundaes, the races, and just being with companions who don't lecture her or tell her what to do all the time. Perhaps the cards are somewhat loaded with the woman's kids being so unpleasant and selfish. And it's hard to believe that this particular woman would ever be the drudge she's supposed to be at the film's beginning, but in any case, without getting sentimental, Sylvie makes her a charmer. As Brecht said of her: "She savored fully the long years of servitude and the brief years of freedom, and she swallowed the bread of life to the last crumb." And the movie about her is a "must" for young and old.

PHILIP T. HARTUNG

BOOKS

The phenomenon of Charles de Gaulle

De Gaulle: a Political Biography
ALEXANDER WERTH
Simon & Schuster, $7.50

No Laurels for De Gaulle
ROBERT MENGIN
Farrar, Straus, $6.95

MEL MENDELSSOHN

Charles de Gaulle's rise to international prominence merits more intensive examination than either of these works offers. Robert Mengin's memoir of London during the war years adds only a biased and admittedly small-scale view of the great man, then not so great. Far from the exposé promised on the flyleaf, this account never entirely escapes a debilitating sour-grapes tone that only an outsider like Mengin could exude.

After an unimpressive audience with *le Général* soon after he reached London in early 1940, Mengin refused to sign an oath of allegiance to de Gaulle. Thereafter, he even went so far as to avoid meeting the general accidentally, fearing that the customary handshake might imply approval. This type of paranoia burdens the work throughout. With the benefit of hindsight, Mengin overestimates his own importance and involvement (behind the scenes, of course) in the London fracas. Frequently failing to identify the sources of his information, he alludes at times to knowing more than he dares reveal. Considering the general dullness of the book, that is certainly our loss.

Alexander Werth has written a competent political biography, broad rather than thorough in its scope and far less revealing than we might hope. Recounting de Gaulle's return to power during the Algerian crisis of 1958, the author provides an excellent analysis of the French political *mélange* at a time of great confusion. After a point, however, Werth overplays the significance of the Algerian experience for de Gaulle's approach to Europe, America and the world.

It is evident that Charles de Gaulle is far more complicated, as Werth later acknowledges. Briefly tracing the influence of a father sympathetic to the rightist

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Action Française movement and de Gaulle's largely Jesuit education, Werth never quite reaches the level of understanding which might have come with closer investigation of de Gaulle's early days. This is altogether too obscure an area and, possibly, one that cannot be fully explored in de Gaulle's lifetime.

Werth seems too awed by the subject to do it justice. He tries too hard to apologize for the de Gaulle failures—even de Gaulle stops short of that. Perhaps this is Werth's way of atoning for his characterization of de Gaulle in an earlier work as a "noble anachronism."

We are easily disposed to apotheosize the underdog in this country, but we expect our underdogs to be humble—in the same way that we expect recipients of our charity to love us. Charles de Gaulle never yielded to this quaint American custom. He defied every president from FDR on, although fully aware of the centrality of American aid, particularly in the crucial postwar years.

But what probably bothers American officialdom more than de Gaulle's supposed intransigence is his great ability to take advantage of the "providential combination of the planned and the unforeseen," as Werth states it. In our foreign policy, we seem to react more than to anticipate, to be dragged along with the tide of international affairs rather than riding the crest. De Gaulle, on the other hand, has apparently never been the victim of any monomania, be it anti-Communism or otherwise, that could restrict his freedom to adapt to the necessities of Realpolitik.

With his mystical but realistic vision of the French *nation*, de Gaulle never feared to negotiate the ideology of the moment in favor of the power balance of the moment. Is it not the American failure to admit the presence of the *real* China, for example, that has led to our deeper and more tragic involvement in Vietnam? De Gaulle's recognition of Communist China is not anti-American in inspiration and it is sheer egocentrism to enhance this fiction as breathlessly as is done at almost every turn by the American mass media.

De Gaulle is no more anti-American than he is immoral, unprincipled, or dic-

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For a discussion of *Living with Sex: The Student's Dilemma,* advertised in the adjoining column, see the editorial section of this issue. THE EDITORS

tatorial. In spite of the incredible humiliations of the wartime and postwar eras, de Gaulle stands (most of the time) above the petulance of these considerations and brings to the world scene a different kind of morality, one Reinhold Niebuhr described as the morality of nations, by its very nature allowing and even encouraging selfishness, hypocrisy, and, when necessary, the use of force.

More and more, as de Gaulle's leadership brings *la gloire* to his country, there will be greater efforts to understand him as a phenomenon and a person. Mengin's memoir is directed to the latter task and succeeds more in building our admiration for de Gaulle than in puncturing the legends about him. De Gaulle's management of Churchill, for example, and his unification of the various Resistance groups with "remarkable adroitness" are not achievements to be lightly dismissed.

Werth's focus on de Gaulle as a political phenomenon serves a more useful purpose. The interaction of French domestic and foreign affairs masterfully directed by de Gaulle since 1958 should be of particular interest to American policymakers. If this book suffers from a lack of original research (Werth frequently quotes from his previous works) and relies too heavily on rehashing the insights of others, there is still enough well-written analysis to justify a careful reading. And Werth's extensive treatment of the Algerian crisis might offer some guidance, *mutatis mutandis,* to the war-weary *vis-à-vis* extricating ourselves from the Vietnam morass.

Call the Keeper

NAT HENTOFF

Viking, $3.95

JEAN HOLZHAUER

Jazz expert, *New Yorker* staff writer, associate editor of *Liberation,* contributing editor to *Hi/Fi Stereo,* regular contributor to *Playboy, The Village Voice, Evergreen Review,* and *Commonweal,* and the successful author of several books, Nat Hentoff can have few surprises left in his writing career. One of them might be that a little old lady in Dubuque admires his work; and here is a near equivalent.

Call the Keeper is Mr. Hentoff's first novel. It is short (116 pages), spare, and loaded. It contains many of the ingredients of his previous writing: jazz, pot, black power, whitey's uneasiness, fuzz, bourbon, death. "This is a novel of violence and cutting humor," say his publishers. "*Call the Keeper* mirrors the death of a man, of order, of myth."

Call the Keeper is a novel of today's life, and as far as I can see what it "mirrors" is what's happening, no literary explanations necessary. It's pretty much the same all over, now. American life has resumed the texture of the frontier, and whatever became of all that 19th-century middle-class gentility? Hard to believe that only a few years ago cute stories of domestic life and McGinley verses were being taken seriously.

Hentoff's novel is told from the viewpoints of Billy and Dianne, Negro brother and sister; Randal, white jazz musician; Thomas, white radio broadcaster. The narrative is carried forward by all of them, in chapters titled simply with their names. Each speaks as though to an old friend, or enemy; as though to himself. No lyrical transitions, not much description except of how the narrators feel in conversations, in arguments, in bars, in bed. The story is about all of them; faithful to life, there is no hero. It is also about their associates, friendly and otherwise: Septimus, self-styled psychopath; Horowitz, police detective who represents the benignly poisonous state; John the Avenger, ready to sacrifice personal kicks for the cause of black power; Shirley, John's Bronx Jewish wife. Attention builds around Septimus, who flashes through their lives like a black meteor, brilliant, dangerous, doomed.

Call the Keeper understandably resembles good jazz in its beat. It moans; it also provokes unexpected laughter. Frequently it does both at once. The

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book would be as hard to ignore as a throbbing nerve. Like the scene, baby; just like the scene.

American Pantheon

NEWTON ARVIN

Delacorte, $6.75

Trials of This World

R. W. B. LEWIS

Yale, $6.50

RICHARD KOSTELANETZ

The late Newton Arvin and R. W. B. Lewis were in age a generation apart—the former born at the turn of the century, the latter some seventeen years later; and although both came to specialize in American literature, collecting their literary essays in, respectively, *American Pantheon* and *Trials of This World*, their radically different approaches to similar materials mark them as representatives of their respective generations.

Arvin, in general, has much in common with Edmund Wilson, Granville Hicks, Louis Kronenberger (who here contributes a memoir), and S. Foster Damon—they all evoke the air of gifted amateurs; and like them, Arvin succeeded in getting a college teaching job without first obtaining a graduate degree. Lewis, in contrast, is a product of the Ph. D. system, trained in both critical methods and scholarly rigor; and among his peers and stylistic compatriots are Charles Fiedelson, Jr., Louis D. Rubin, Jr., Hugh Kenner, Frederick Hoffman, Ihab Hassan, and Roy Harvey Pearce. These men are all unashamed professionals.

Arvin's essays are shorter than Lewis's, as they originated mostly as occasional book reviews for the weeklies of opinion; and rather than deviate from current opinion, Arvin relishes the obvious comments and standard judgments; indeed, he cribs freely from other scholars without offering either credit or a footnote. Like other critics of his generation, Arvin believes that literature is basically simple and that even the most complex works can be simply explained; and his easy style, occasionally illumined by clever turns, is perfectly suited to this task of making great books accessible to the lay public.

The trouble with *American Pantheon* lies in Arvin's modesty; for where these are more or less respectable pieces of journalism, most of them are too trivial to merit inclusion between hard covers. Too much of the book is devoted to admitted non-entities, such as E. R. Sill (twenty pages!) or James Whitcomb Riley, who hardly belong in the sub-Pantheon; and nearly all the essays on the major nineteenth-century writers step lightly over heavily trodden ground. The single exception is a stunning introduction to Henry Adams's *Selected Letters* (1951); and here Arvin reminds us of his potential virtues—comprehensive insight, thorough familiarity, and concise exposition. These qualities made his critical biography of *Herman Melville* (1950) such a masterpiece.

R. W. B. Lewis writes longer essays, usually either as introductions to new

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editions of classic works or as guest-lectures; and he exploits the greater space alloted to him. His essays are more thorough, more comprehensive, more extended; and, humbled by previous criticism, not only does he document his indebtedness to other scholars and quote extensively from his sources but he can also synthesize the current opinion into an excellent critical introduction. The general essay on Walt Whitman, for example, is the best of its kind that I know. Other times, however, he slogs a few current ideas through a single work (the existentialism of Joseph Conrad's *Victory*) or a body of literature (the apocalyptic mood in post-War American writing); and invariably, the acute overarching perception, along with the individual insights, are diluted by excessive elaboration.

Most of the essays, indicatively, were written at the request of others, rather than upon Lewis's own initiative; and their occasion probably explains why they are in tone considerably more perfunctory than the prose in his earlier books—*The American Adam* (1955) and *The Picaresque Saint* (1959). Then, sometimes Lewis is not as academic as he should be. The discussion of Thomas Pynchon completely omits his short story "Entropy," surely the most thoroughly apocalyptic piece of short fiction in recent writing; and among other misprints, I find that on page 222 my own name is garishly misspelled as "Kostalentz"—three mistakes in eleven letters!

Both Arvin and Lewis seem more intelligent than their writing, and that observation suggests that their styles hinder rather than enhance their critical talents. If Arvin's problem is that his essays are too short, his approach too modest and his prose too chatty, Lewis's essays are too long, too documented, too turgid. Perhaps because they allow their methods to hinder their expression, both men are finally secondary critics, more adept at presenting the opinions of others than at initiating their own. In the best criticism, both the method and style mesh with the subject, each of the elements reflecting the impact of the other.

Playwrights for Tomorrow, Vols. 1 & 2

EDIT. EDWARD C. McALEER

Univ. of Minnesota Press, $6.75

GERALD WEALES

In 1963, financed by the Rockefeller Foundation, the University of Minnesota set up an Office for Advanced Drama Research to investigate ways of giving young playwrights a chance to work in a theatrical environment without the pressures that accompany commercial production in New York and without the life-or-death threat that hangs on the immediate reception of a play.

There was no prescribed plan for the invited playwrights to follow. The best known participant, Arthur Kopit, misunderstanding the nature of the project and expecting a commercial production, stormed out of Minneapolis in a huff and a flood of publicity. Even that is probably useful experience for a young playwright, for I have seen the disemboweled remains of once promising plays open on Broadway because the inexperienced dramatist did not know when to walk. Arthur H. Ballet, the director of the O.A.D.R., has collected the work of the seven non-walking playwrights in two volumes published by the University of Minnesota Press, which has always been more interested in publishing plays than university presses usually are.

Ballet's editorial contribution, an introduction explaining the project, is minimal. I, for one, would like to know who the playwrights are, where they come from, what they have written. From the incidental information picked up in the writers' own prefaces—the indication of prior-or-post Minneapolis production at the Actor's Workshop in San Francisco or in studio or commercial performances (on- or off-Broadway) in New York—one gets the impression that O.A.D.R. is a kind of artistic PAL, giving deserving kids from the urban cultural centers on both coasts a healthy, working vacation in the country.

It may be that any potential playwright with talent gravitates toward New York or San Francisco on the assumption that in one of those towns he will

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find a production or, failing that, friends who accept his aspirations. It may be that Ballet, who asked "established theater people" to recommend young dramatists, went to where the action presumably was because there was no place else to go or because he liked the centers himself (Megan Terry, with his talk of lunches at La Fonda Del Sol and Sardi's, needles Ballet a little in his preface). In any case a little more information would have given the reader a better view of the playwrights and a clearer impression of the process of acquiring them.

It is difficult, as Ballet suggests, to make generalizations about the plays. They include one-acters, full-length, plays and paired short plays which may (James Schevill's *American Power*) or may not (Maria Irene Fornés' two plays) be held together by thematic paste. They touch most of the bases between the real and the surreal, but, as might be expected in a period when the theaters of the absurd and of cruelty (whatever they are, exactly) are held in esteem, the majority of them go for unrealistic effects, from ritual to slapstick.

The one thing that they seem to share is the pessimistic note of the times, the assumption that we lead empty, meaningless, dull lives, foisted on us by the sloganeering clichés of American society, and that the best we can expect is personal collapse, the worst apocalyptic destruction. This view of things may be presented ironically, comically, sentimentally or obliquely, in what passes for an attack on it, but it is omnipresent in the two volumes. I do not doubt its validity (for the authors), nor its viability as a subject of drama (see Samuel Beckett, Tennessee Williams), but the sadness of it all is that after a while the sadness of it all gets to be boring.

Twenty years from now, when the seven playwrights have a sizable body of work (assuming that they do not lose the afflatus and that they are given further opportunity to afflat), the plays here may be interesting as juvenilia. For the moment, however, I have to face the volumes in front of me, and despite the fact that the authors are labeled "playwrights for tomorrow," I have to deal with plays of today. Most of the playwrights show some talent—for dialogue, for dramatic confrontation, for theatrical invention—but the plays are not particularly successful. For the most part I was indifferent to them, in some cases actively annoyed (not in the good or gadfly sense) or bored by them.

The notable exception was Terrence McNally's *And Things that Go Bump in the Night*. It is still another destruction parable in which a bizarre family group attempt to save themselves from *It*, the nameless fear outside their basement sanctuary, by rejecting the no longer workable virtues of Grandpa ("Was. I was choking on that word. The time is. I am.") and the wavering, self-pitying, jargonesque commitment of their victim ("Shakespeare, Florence . . . someone in the park. That's what I believe in."). Ruby and the two children choose evil and attempt to survive through the ritual sacrifice of a new victim invited into the sanctuary each eve-

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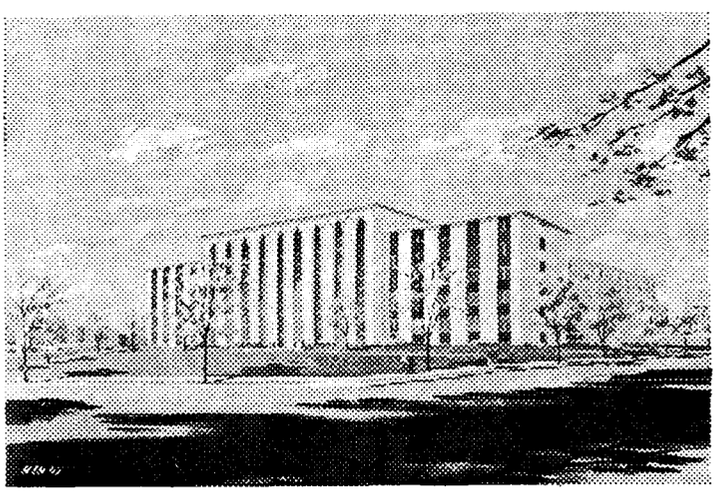

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ning. Theirs, too, is no solution, and *It* comes at the end.

McNally's skill is that he manages, despite their nastiness (which is often funny), to convey their pain; "I am not a stupid person," screams Ruby in her final scene. "What other alternatives were there?" When the play was done on Broadway in April, 1965, the year after its workout in Minneapolis, it was greeted with outrage by the daily critics and closed after 16 performances. Since the play seems to me to have point, wit, theatrical vitality and control of its ugliness, its reception on Broadway may be the strongest argument for more and bigger O.A.D.R.'s

For the rest, there is a funny play by Maria Irene Fornés, "A Skit for Vaudeville" called *The Successful Life of Three* (for which she later got an Obie); since her preface echoes Susan Sontag (to whom the play is dedicated) in being against interpretation, I will say nothing about it except that one of the characters remarks that sometimes things "are just what they appear to the eye." Lee H. Kalcheim's . . . *And the Boy Who Came to Leave*, a disappointing descendant of *The Wild Duck*, is interesting for a number of set bits in which characters display themselves by a funny or a painful game: Jonathan's selling encyclopedia; the poetry-reading scene in which Jonathan recites while Sidney puts in the "Bitter bitter bitter bitter," like Piglet with the *tiddely poms*, and the stage fills with smoke from burning sausages; the scene in which Paul forces Sidney to talk, to describe the room. Played expertly, the war sequence of James Schevill's *The Master* should have some of the frightening comic effectiveness of Ionesco's *The Lesson*, even though the play's line is not really so clear as the playwright, in his preface, seems to think.

If it were the job of the O.A.D.R. to turn out masterpieces, *Playwrights for Tomorrow* would be a fiasco. Instead it is a testimony to a project which gave seven playwrights a chance to see their plays on stage and/or in print. Through these volumes, they can reach an audience larger and more scattered than they could have found in either San Francisco or New York and they can reach potential producers who may want to stage their plays in Chillicothe or Sheboygan. Today, no one is really certain where the theatrical action is.

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A Season in the Life of Emmanuel

MARIE-CLAIRE BLAIS

Farrar, Straus, $4.50

GEORGE WOODCOCK

"She was never to dream that dream again. It was to become her real domain, the compass of her life." So, in *A Season in the Life of Emmanuel,* writes Marie-Claire Blais of one of her characters, Héloise, who—as a novice in her French Canadian convent cell—mingles religious and sexual fantasies, and ends up in a small town brothel. The interpenetration of dream and life is not exactly the theme of *A Season in the Life of Emmanuel.* It is something more: the substance.

Marie-Claire Blais, having already made a name as a literary prodigy in both French and English Canada, has moved rapidly into international attention, largely through the light recently focussed upon her by Edmund Wilson in *O Canada.* Wilson has written an introduction to the English translation of *A Season in the Life of Emmanuel;* it is marked by inexactitude and by what seems to me a misunderstanding of the relationship of the novelist to her environment and her material.

Wilson apparently read *A Season* in manuscript before it was even published in French; it is therefore curious that he should make the error of referring to one of the main characters, a whimsically precocious boy who dies of tuberculosis in his early teens, as a "young man of frustrated talents," thereby giving a touch of stereotyped romance which has no place in the author's intention. However, the main flaw of Wilson's introduction is much larger in its implications, and since it concerns the very nature of the novel, and even the character of the author's outlook, it serves as a necessary starting

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point for a consideration of *A Season in the Life of Emmanuel.*

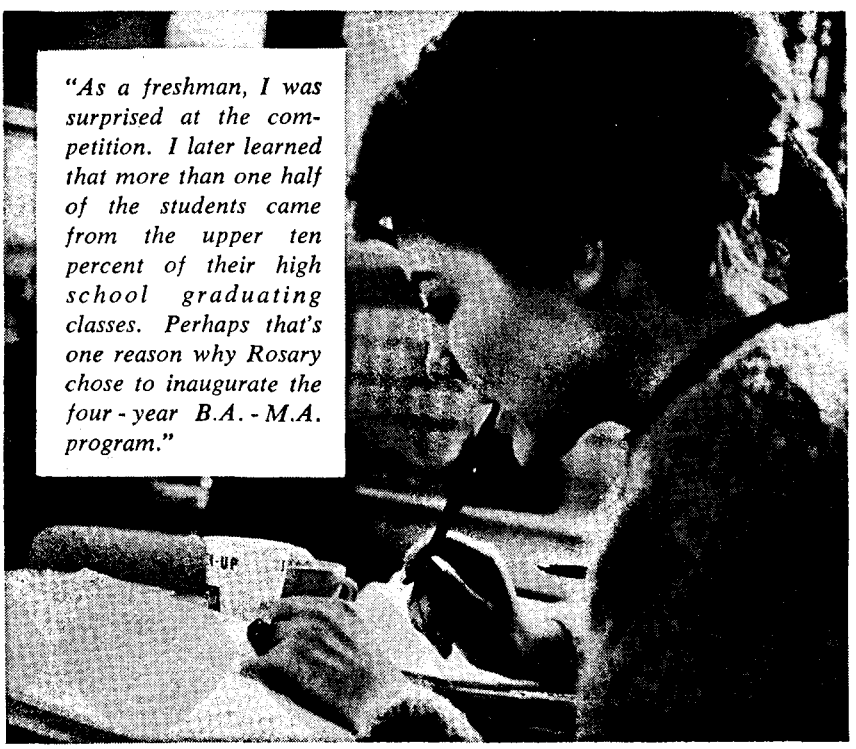
Wilson tells us that while in the past Miss Blais presented "diminished, remote and somewhat mysterious visions," now she is dealing with "the turbid and swirling sediment of the actual French Canadian world"; her material is "an actual milieu in all its prosaic and sordid detail," and he associates her with the "realistic treatment in fiction of French Canadian town life" commenced two decades ago by Roger Lemelin and Gabrielle Roy, though he agrees that what she produces is more "poetic" and "intense."

As soon as one examines *A Season in the Life of Emmanuel,* one realizes that, in spite of Mr. Wilson, Miss Blais is once again constructing a remote and self-contained vision, which may contain elements from the actual world, but which transmutes them in relationships that are those of autonomous fantasy. Her novel does not even claim to represent French Canada in the present; it is set in a past whose melancholy tones are heightened to Gothic intensity, a past which never existed as she portrays it. In this she is not even especially French Canadian; James Reaney's poems and verse plays about rural Ontario, and Sheila Watson's little symbolic novel of British Columbia, *The Double Hook*, are in the same class of works which seek to give the shape of myth to a more primitive stage in Canadian history. They all have a taste for the macabre and the degenerate, and a desire to present little closed-up worlds of real unreality like the bubbles of nightmare constructed by Hieronymus Bosch.

In the case of Miss Blais, we have only to read the first two pages of *A Season in the Life of Emmanuel* to get the feeling of the world into which she is about to lead us. For there Emmanuel, that day born, is observing the shape of his grandmother, who holds him in her lap, with the uncanny precocity that marks the life of his swarming siblings whose adventures form the main part of the novel.

The reader enters *A Season* through Emmanuel's heightened and incongruous perceptions, and the tone is set. It is the tone of a world in which, from the beginning, experience and innocence are each other's uncanny aspects.

The novel, a highly condensed fragment of hectic family chronicle, which sees the brilliant Jean-Le Maigre end in his consumptive's grave, Héloise in her brothel and others of the family equally sordidly, is pathetic, yet raised out of its potential squalor by such extraordinary stylization that one cannot take it seriously—as Mr. Wilson and some French Canadian reviewers seem to have done —as an "unpleasant picture" of life in Quebec. The very fact that the book has been received there with so little hostility and so much pride demonstrates that its small horrors do not coalesce into the kind of mirror in which French Canadian Catholics can any longer see themselves reflected. It is an emanation of Quebec life in exactly the same way as any other work is an emanation of its society; no more. Apart from its own intrinsic merit, which is great, what it tells us most clearly about actual Quebec as distinct from Miss Blais' inner country, is that a spring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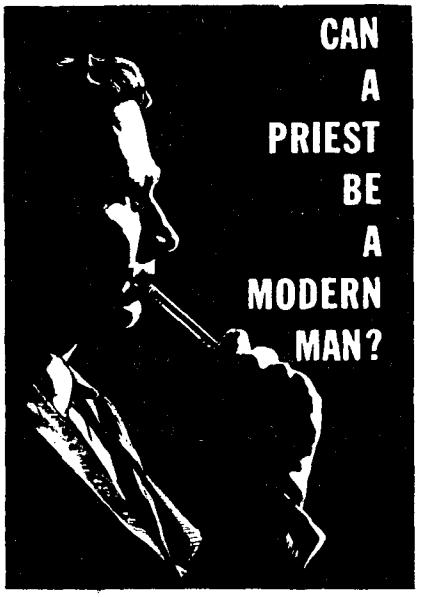

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of literary creation is now in progress there, of which her novels are only some of the flowers.

The Making of Modern Ireland, 1603-1923

J. C. BECKETT

Alfred E. Knopf, $8.95

Irish-American Nationalism, 1870-1890

THOMAS N. BROWN

Lippincott, $3.95

Ireland Since the Rising

TIMOTHY PATRICK COOGAN

Praeger, $6.95

VIVIAN MERCIER

The fiftieth anniversary of the 1916 Easter Rising—the Irish Republic's equivalent of 1776—has proved a vintage year for Irish historians. The three books reviewed total some thousand pages in all, yet I can gratefully say—as an amateur of history, not a professional historian—that every page gave me some pleasure or profit.

After the success of his *Short History of Ireland*, it seemed inevitable that Professor Beckett of Queen's University, Belfast, would apply his talent for synthesis to a large-scale work. Since the first publication of Edmund Curtis's respected one-volume *History of Ireland* (1936), Irish historians have confined themselves to the study of quite brief periods in their country's history, conforming to the prevailing fashion in historiography. It was high time for someone to reap the harvest of an entire generation of specialist studies.

Beckett has produced an impartial, thoroughly researched and steadily flowing narrative of a rather traditional kind. "Though political developments provide the main theme," says the blurb, "economic and social factors have not been ignored." Certainly Beckett shows a keen awareness of the impact of economics upon politics, but I find him less gifted as a social historian. I suspect a failure of imagination rather than knowledge: his ignorance of Gaelic does not excuse his neglect of the dazzling social insights to be found in well-known translations of 17th- and 18th-century Gaelic literature. It is in the nineteenth century that he comes into his own, giving a particularly clear insight into the origins of the modern partition of Ireland: the 26 counties of the Republic on the one hand and the six counties of Northern Ireland (part of the United Kingdom) on the other. His account of the history of Ireland from the completion of the English conquest in 1603 to the firm establishment of the Irish Free State in 1923 will not need to be rewritten for a generation.

Professor Brown of the University of Massachusetts has focused on rather too narrow a period in his enlightening book. We have here only a segment of a long story: that of the American Irishman's fight to redeem his own self-respect by avenging or annulling the catastrophic political and economic defeat that had driven him to the U.S. during and after the Great Famine of 1845-47. With propaganda, with money, with smuggled guns and dynamite, and even with their own

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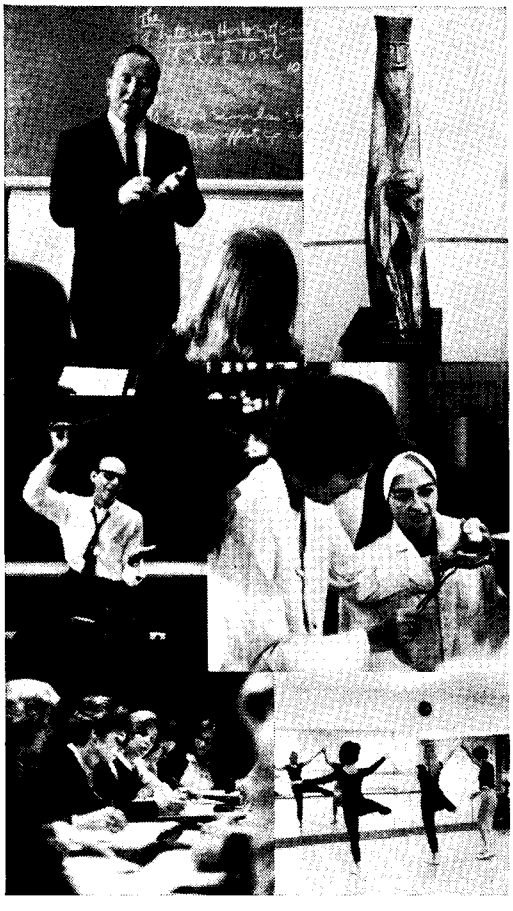
lives, Irish-Americans strove from 1848 through 1922 (and right up to the present in the case of Northern Ireland) to free their homeland from British domination. Brown deals primarily with the non-violent attempt to free Ireland that followed the Fenian violence of 1865-70 and was defeated by the fall of Charles Stewart Parnell in 1890. Brown's "heroes" on the American scene are the Irish-American editor Patrick Ford (a near-socialist, eager for land reform, and a Greenbacker) and the implacable Fenian John Devoy. Devoy gave non-violence a try without putting too much faith in it and lived to plan the 1916 Rising. Thanks to the Land League and Michael Davitt, the years 1870-90 did bring an end to most of the economic power of the Irish landlords. The Ford/Devoy, Davitt/Parnell dichotomy between economic and political freedom is a theme that has not yet disappeared from contemporary Ireland.

After Parnell's disgrace, many Irish-Americans gave up trying to use Ireland as a lever to raise their status and came to grips with American life at first hand, but the Irish at home regrouped and carried on the fight by legal and illegal methods until victory of a sort had been won. The victory of 1916-23 was bitter for four reasons: the North remained in British hands; the Free State did not gain complete independence; in frustration at these failures, some of the freedom fighters engaged in civil war against the rest (1922-23); finally, when the Republic emerged from the chrysalis of the Free State in 1948, she was still an impoverished country by comparison with Great Britain or even Northern Ireland.

These four unpalatable facts help to explain the long want of even a halfway decent history of contemporary Ireland. In any event, professional historians shy away from contemporary history because of the inadequacy of source material and the difficulty of being impartial. The honor of writing the best available book on present-day Ireland has thus devolved upon a journalist, Timothy Patrick Coogan, deputy editor of the Dublin *Evening Press* and a successful television interviewer. Born twenty years after 1916, he understands the disappointment of the older generation but reserves his deepest admiration for the pragmatic younger men who since the mid-1950's have used Ireland's actual situation as a launching pad rather than a wailing wall. Even the sanguine Coogan has his doubts about the permanence of the current economic "miracle" (conjured up by a civil servant, T. K. Whitaker, who holds a correspondence degree from the London School of Economics), but he is sure that "an enormous psychological change has occurred in Ireland. The conviction that things could be improved has dawned on a people conditioned to believe that they could only get worse." Furthermore, the brief careers of President Kennedy and Pope John convinced the Irish people that change in itself can be both necessary and desirable. All of Irish society, lay and clerical, is on the move again more than a generation after the revolution, and nobody can yet foresee the end.

In his first five chapters Coogan gives



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a political and economic history of the period from 1916 to the present; the next, "Ireland in World Affairs," deals with the League of Nations, neutrality in World War II, and the U.N. "State and Economy," a long and enlightening chapter, includes a survey of the "state-sponsored bodies" that are such a valuable and distinctive feature of Irish economic life, regardless of whether one views them as exemplifying socialism or "state capitalism."

The remaining five chapters, nearly half the book, deal with the "sore points" which dominate most books written on Ireland by outsiders: "Culture and Society" (mainly about censorship), "Gaelic Movement," "Religion," "The IRA," and "The North." On all these topics Coogan takes a liberal position: he is against censorship, against compulsory Gaelic, in favor of ecumenism, against anarchic violence, and against victimization of the Catholic minority in Northern Ireland.

In fact, he expresses his criticism of illiberal attitudes so forthrightly that it is hard not to believe him when he goes on to suggest that conditions in these sensitive areas of Irish life are either better than the outside world supposes or are in process of changing for the better. Sometimes he touches a nerve that the outsider is likely to ignore, as when, in discussing the Catholic Church's relationship to education, he remarks, "fundamentally the Irish educational system is grounded on privilege," and goes on to point out that the secularized system in the North is far more democratic.

In short, Coogan has given us more of the truth about Ireland, good and bad, than any other recent writer. He has done it in a way that would be impossible for a professional historian: giving his personal opinion, filling gaps in the written sources with hearsay, and supplying some revealing interviews with key figures in the new Ireland, north and south. At the same time he has provided an amazing quantity of factual material, including all the relevant statistics. Perhaps living history can only be written by men like Coogan: intelligent, well-informed, unprejudiced journalists who respect books but prefer people.

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The Lie

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Man As An End

ALBERTO MORAVIA

Farrar, Straus, $5.50

RICHARD BIMONTE

It has been said of the James brothers (not to be confused with the more colorful James boys) that Henry was the novelist who wrote like a philosopher and William, the philosopher who wrote like a novelist. In his two most recent American publications—*The Lie* and *Man As An End*—the always prolific Alberto Moravia seems to be working both sides of the street.

He has cast *The Lie*, a kind of anti-novel novel, in the form of a diary kept by Francesco Merighi, a jaded journalist, who intends it as notebook for a novel-in-progress. The work never gets off the ground because, like any existentialist worth his salt, he comes to realize that truth resides not in the perceiver, or the perceived, or even in some neatly transcendent synthesis of both. Moravia's hero discovers—to borrow Kierkegaard's formulation—that the highest truth attainable for an existing individual is "*an objective uncertainty held fast in an appropriation-process of the most passionate inwardness.*" Except that Merighi, assailed by unnamable guilts, is too pooped to be passionate. At least, not in the Kierkegaardian sense by which this same definition of truth is enlarged to embrace religious faith.

The Merighi-Moravia commitment is essentially Protagorean. Day by day, the diary records Merighi's understanding of how his "relationship with reality had begun to take shape." To restructure this loose material into a novel would be to falsify it because, unlike life, novels require such formalities as shape, realized characters and events that add up.

It may be, as some feel, that the prose is plodding and the philosophical framework labored as Merighi painfully gropes toward the realization that there are "no limits to realism," that nothing can be excluded, "not even dreams, not even lies, not even the vital illusion which had once made me ashamed of having lived." Or perhaps Moravia is being too cute for words in writing a novel by the unusual process of pretending not to write it. The fact remains, however much he philosophizes, that Moravia here is operating, as he usually does, primarily as a novelist. If he stresses modes of mind or categories of perception, he does so unsystematically within a dramatic texture. If he waxes like an alienated intellectual, it is done within the confines of a character to whom such agony is realistically appropriate.

But in *Man As An End,* a collection of essays, prefaces and journalistic pieces from 1941 to 1963, the philosopher grabs the wheel. The novelist takes a back seat and, often, is kicked out of the car altogether. Despite an occasional detour that turns into a rewarding side-trip, the ride is bumpy and maddeningly circuitous . . . a little like an undergraduate all-night bull session which gets

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a lot said but goes absolutely nowhere.

Moravia as thinker is well-read and highly opinionated, a paradox hurler and spinner of tortured metaphors. On occasion he reveals a remarkable capacity for being simultaneously provocative and pointless, as when he compares Machiavelli's Duke Valentino with Verdi's Duke of Mantua, or when he equates the "the lightning association and evocative force" of *La donna è mobile* with that of "Macbeth's famous soliloquy after he has been told of Lady Macbeth's death." (Out of context it might be hard to imagine, but tangled somewhere within all this, Moravia has a valid point about the relative bloodlessness of nineteenth-century romanticism.) On other occasions, he is just dead wrong, as when he characterizes Shakespeare as an "aristocratic" writer who is "never vulgar."

The title essay, described by its author as "an attack on the anti-humanism known as neo-capitalism and a cautious approach to the hypothesis of a new humanism," turns out a rather murky affair . . . though, like motherhood, it's something you can't decently be against. Born as it was out of the horrendous postwar disclosures of concentration camps and crematoria—perhaps the supreme historical instance of man as means—it seeks to reformulate in a non-religious sense "the sacred character of man" and calls for a world freed from all external isms and "cut down to the measure of man."

But Moravia is more successful pummeling the alienation and reification rampant in our world than he is in promulgating that "cautious approach" to a new order of humanistic values. Moravia has never been strong as a stylist and his countrymen haven't been shy about telling him so. Yet, at least in his fiction, he does have a sort of no-nonsense, rough-hewn intellectual sincerity which generates conviction. Here, without the novelist to support him, the philosopher collapses under an avalanche of glittering generalities and unwieldy, overlapping concepts. At times he stumbles into what comes painfully close to an unconscious parody of Hegel: ". . . the horse did not set up the horse as an end, whereas man set up man as an end,

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hence the horse as it did not set up the horse as an end, had to be a means for man."

The remaining essays in this collection number seventeen: three longish articles on Machiavelli, Boccaccio and Manzoni, plus others on Hemingway, Stendhal, Verdi, Renato Guttoso and a retrospective piece on his own first literary success, *Time of Indifference*. Four deal with communism, psychoanalysis, eroticism and extremism as they affect literature and the five remaining deal more directly with literary craft. This American edition, however, does not include fifteen further essays and the reasons for some of the deletions are hard to fathom. For instance, there is a reevaluation of Pirandello on the tenth anniversary of his death. There is also a sequel to the Hemingway article, adverse reaction to which drove Moravia to defend his seemingly unflattering estimate of Hemingway as typical of "the tradition of modern American literature (. . .) incapable of adding anything of value to his early, naive nihilism." Other omitted essays, ostensibly on subjects of limited interest to American readers, contain passages which shed light on the clogged cogitations of the main essay as well as those on literature.

The rest of the available essays command intermittent interest. Moravia's appreciation of *Mandragola* seems curiously limited for one so Italian and historically oriented. Understandably, he finds Boccaccio quite congenial, but his most provocative views center on what he terms "Catholic realism" in Manzoni, which he compares to Soviet socialist realism. He doesn't quite succeed in explaining how Italy's greatest novelist of the nineteenth century managed to become just that, despite his inbred parochialism and retreat into a comfortably remote historicism. But Moravia's obsessive concern with the dynamics of propaganda-poetry and the role of ideas in fiction makes for lively reading.

In a footnote Moravia concedes that his main essay "makes no claim to any systematic analysis of philosophical value; it is merely a reaffirmation of confidence in the destiny of man."

It would be graceless to disagree. But as for the reaffirmation department, his *Lie* comes out more like truth.

Learned Lady

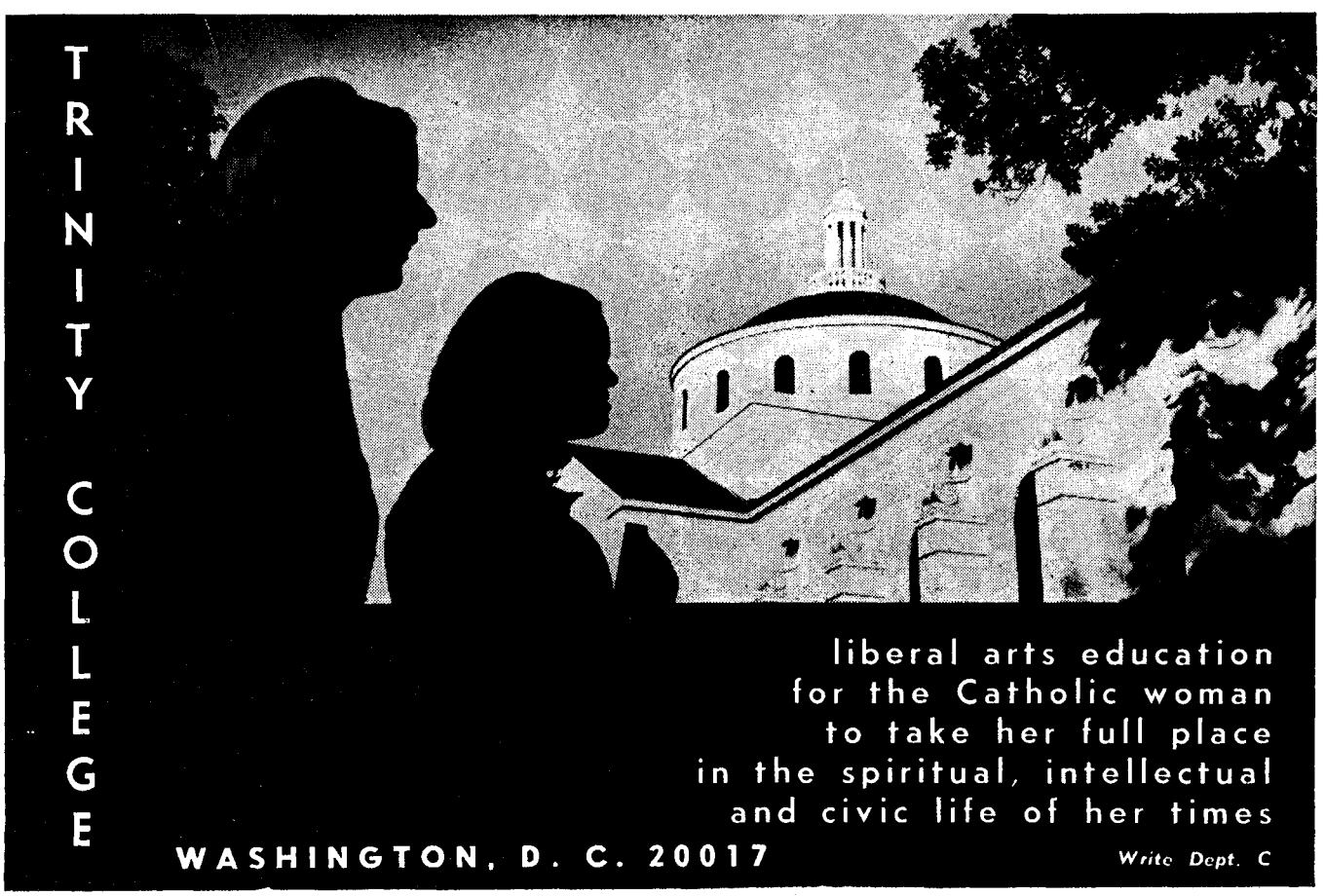
EDIT. EDWARD C. McALEER

Harvard University Press, $5.50

MAISIE WARD

After a lifetime of public neglect and critical scorn, Browning became famous: poems that had lain for years in the publisher's warehouse sold briskly, George Eliot's husband rather oddly told the poet of his struggle to keep him out of the pages of the review he edited, Browning Societies were being founded everywhere.

But as he grew famous he grew dull. Contrast *Men and Women* with *Jocoseria*, or *Paracelsus* with *Red Cotton Nightcap Country*. Contrast the Love Letters—but perhaps it would not be fair to turn a supreme moment into a measuring rod. And there is another contrast inside those letters—Elizabeth was



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almost as high above Robert in prose as he was above her in poetry. Still, his fate has been ironically hard—for he destroyed most of his own best prose when he burnt all the letters home, carefully collected by his father and covering the twenty richest and fullest years of his life.

When fame came, every scrap of Browning writing suddenly became of literary and cash value: one finds letters in libraries all over the United States and even in New Zealand. Private owners hoard and ardent students seek: after all there might be a thesis there, ar at least an article on Browning's Star Imagery or Browning's Account Books.

Serious scholars have edited a dozen or so volumes of letters, of immense value to students. Of these is Dr. McAleer's *Learned Lady*—the lady being Mrs. Thomas Fitzgerald. Like his earlier collection, *Dearest Isa*, it carries excellent notes and a most interesting Introduction—it is not his fault that Mrs. Fitzgerald drew out less valuable letters than Isa Blagden did. She lived a very full life, and Dr. McAleer's picure of her will give great pleasure to addicts of Victoriana.

Her husband could have been used as an illustration of Disraeli's ideal landlord, and in thirty-nine years of widowhood she continued his work—the building of new houses (rent-free to older tenants) and a school, land given for reading room and public pleasure grounds, all the things that only the best landlords did. She "restored" an old Church in "modern Gothic" (Ruskin had told Elizabeth Browning that no sooner had he made Gothic respectable than every good specimen was destroyed by restoration).

Except for Mrs. Gladstone, she was the only woman to visit the stricken areas of Lancashire—taking money and clothing with her—when the American Civil War had halted the import of raw-cotton. When cotton began to arrive again fifteen hundred mill-girls cooperated in knitting her a huge counterpane. She visited Berlin in the Franco-Prussian War, working impartially for German wounded and French prisoners.

When the friendship with Mrs. FitzGerald began, Browning's world was narrowing. With Isa Blagden's death he had lost a close link with his married life, with Arabel Barrett's (he visited her daily and she died in his arms) he had lost a closer. The death of his father narrowed still more the circle of domestic affections, always primary with Browning. There was only his son, christened Robert Barrett, known to all his friends as Pen. And he had chosen to live abroad.He had failed at Oxford, but Millais had taken him up, convinced of his talents as a painter; Rodin had accepted him as a pupil in sculpture; his paintings and sculptures were shown at the Academy and Grosvenor House, in Paris, Belgium, the United States, Australia. While his rapid success owed much to his father's name and still more to his father's efforts, Pen had genuine talent. But in the end it came to nothing much.

Although Browning writes of being "altogether exceeded, as the French well say," by his correspondence, he laid on himself a great burden of letters to intimates. Mrs. FitzGerald had become one

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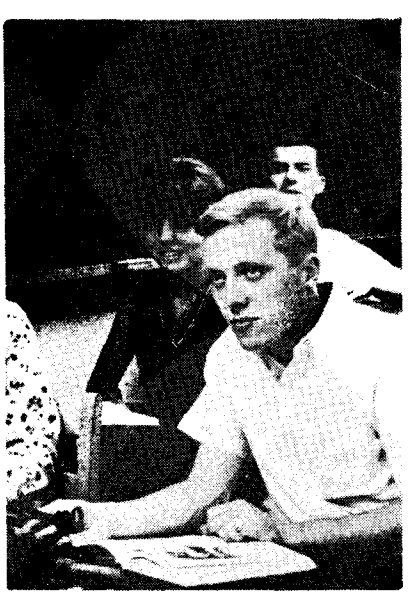

of these. When she was in London he visited her every Sunday; when she was in the country or abroad, he wrote. His own business and Pen's added up to a heavy toll: he insisted to Mrs. FitzGerald that the letters he wrote her were a refreshment.

Perhaps they were. But as one reads one seems to see the Browning of the last years, no longer inspired by sudden surges of poetry, but burdened by his daily stint of verse, burdened further by the drain of letters. Yet they are real letters—there is philosophic and religious thought, day to day gossip, warm sympathy in the joys and suffering of his friends, gratitude for what their friendship gives him.

His last letter to Mrs. FitzGerald was written from his beloved Asolo a few weeks before his death in 1889, five months short of his eighty-eighth birthday.

CORRESPONDENCE

(*Continued from page 5*)

Mr. Callahan seems to be on to something, and I thank him for the object lesson. Perhaps it's part of a forthcoming workbook to accompany *Honesty in the Church?*

ROBERT HASSENGER

Christians and Jews

Berkeley, Calif.

To the Editors: Authors are usually best advised not to write rejoinders to reviews of their books. But occasionally an error of fact by a reviewer is so serious that it is necessary to put it right lest the readers be hopelessly misled.

We disagreed with many of the points raised by Paul Hanly Furfey in his recent review (September 2) of our book, *Christian Beliefs and Anti-Semitism*. However, one of his major criticisms goes well beyond disagreement. He is simply wrong.

Furfey raised grave doubts about the worth of our study because it was, he says, "confined to church members from four California counties," and these "may

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not be representative of the country as a whole." He further discredits our data because of possible bias in the response rate from these church-members. The impression Furfey leaves is that the picture of religiously based anti-Semitism which emerges from our data may be merely a bad dream, a figment of faulty and localized samples.

But Furfey failed anywhere to mention the fact that we replicated our findings on an independent set of data based on a nationwide sample of the entire adult population. For these data there was no significant problem of non-response or of generalizability.

Since the whole of Chapter 12 (entitled: "A Nationwide Replication") was devoted to reporting this reconfirmation of our California findings for the nation-at-large, it is extremely difficult for us to understand such an omission and the false impression thus created.

CHARLES Y. GLOCK
RODNEY STARK

Reply

Washington, D.C.

To the Editors: Glock and Stark accuse me of "error of fact" and of being "simply wrong" in two statements made in my review of their book. They are mistaken. The statements with which they disagree are perfectly correct. Let me repeat and re-emphasize them.

First, the review stated that their study was "confined to church members from four California counties" and therefore "may not be representative of the country as a whole." This was a fact. To generalize from such a small sample to the country as a whole is poor research.

Secondly, the study was vitiated by a high non-response rate. Those who did respond were not typical of the entire group. As Glock and Stark themselves discovered, the better educated, those in prestige positions, and the more frequent church attenders were overrepresented among the respondents. The sample, therefore, was at least to this extent unrepresentative.

In Chapter 12, certain data are reported from a nationwide study by Selznik and Steinberg which included some

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Glock and Stark questions. The claim is made that these national results confirm the California findings. However, although Glock and Stark give an excellent and detailed account of their own methodology, nothing is told us about the methods used by Selznik and Steinberg. Of course this made it impossible to evaluate the results obtained by the latter team of researchers. It seemed to me that it would be plain to every reader that my review concerned the validity of the results obtained by Glock and Stark and not the validity of someone else's study quoted by them.

To repeat—my review accused Glock and Stark of poor sampling in their California study and I now repeat the accusation. My review said nothing of the quality of the Selznik-Steinberg study and I have nothing to say now. A basis for judgment is unavailable to me.

To preserve proper perspective, one should remember that poor sampling was only one of several defects which my review pointed out in the Glock and Stark study and it was not the most serious. The total quality of their survey was such as to render many of their conclusions very questionable.

(MSGR.) PAUL HANLY FURFEY

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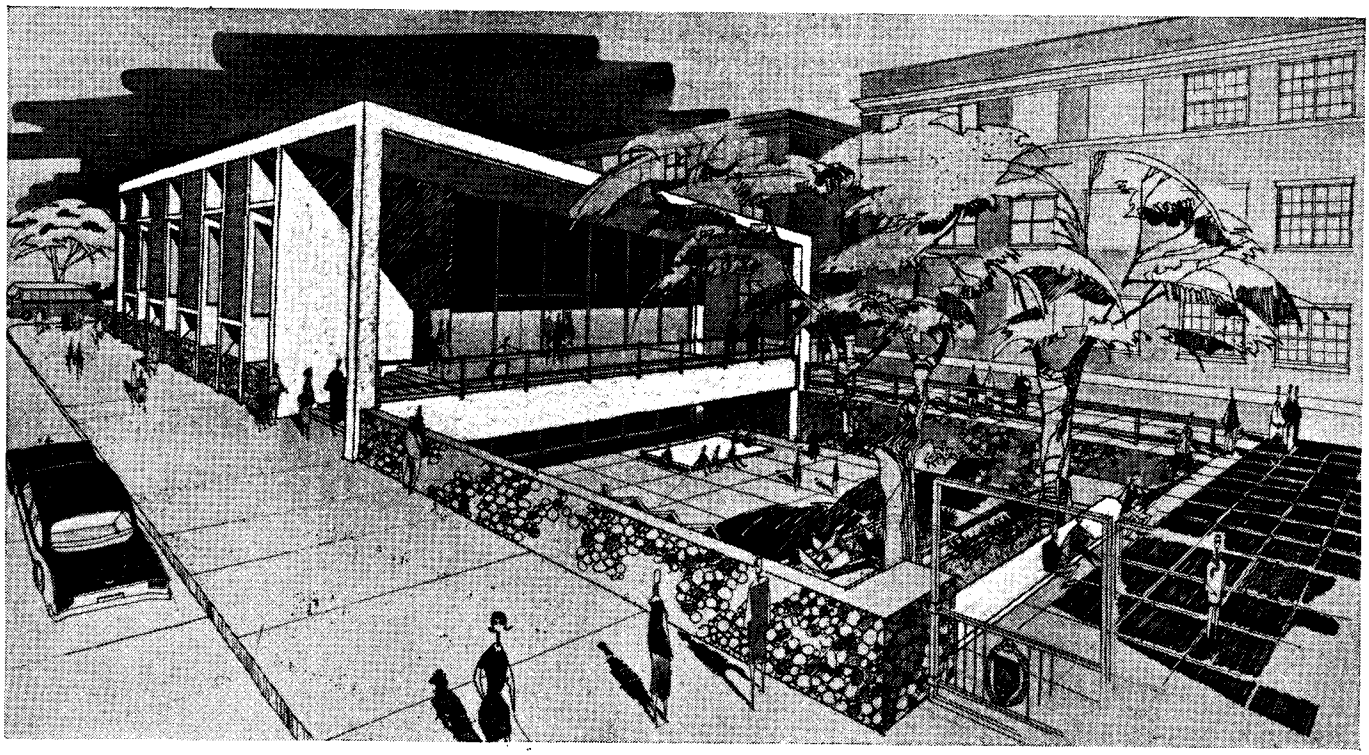

Ceiling unlimited

We may not put a roof on our new student center. Not for lack of materials, mind you — we've been student-centered for so long we could use our tradition for bricks and build a skyscraper.

It's just that student relations at Saint Peter's are somewhat uncontainable. Students have breakfast with Father Yanitelli, our president, every Wednesday. Task Force groups — students and faculty — use Friday to tear apart the College with a view towards better reassembly. Activity leaders spent seventy-two hours recently mapping the involvement of students in college.

Besides all this there are run-of-the-campus activities like glee club, drama, sports, fraternities, and about three dozen others. Maybe we *should* build a skyscraper for a student center, and since the sky's the limit at Saint Peter's, we'd better leave the top off.

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